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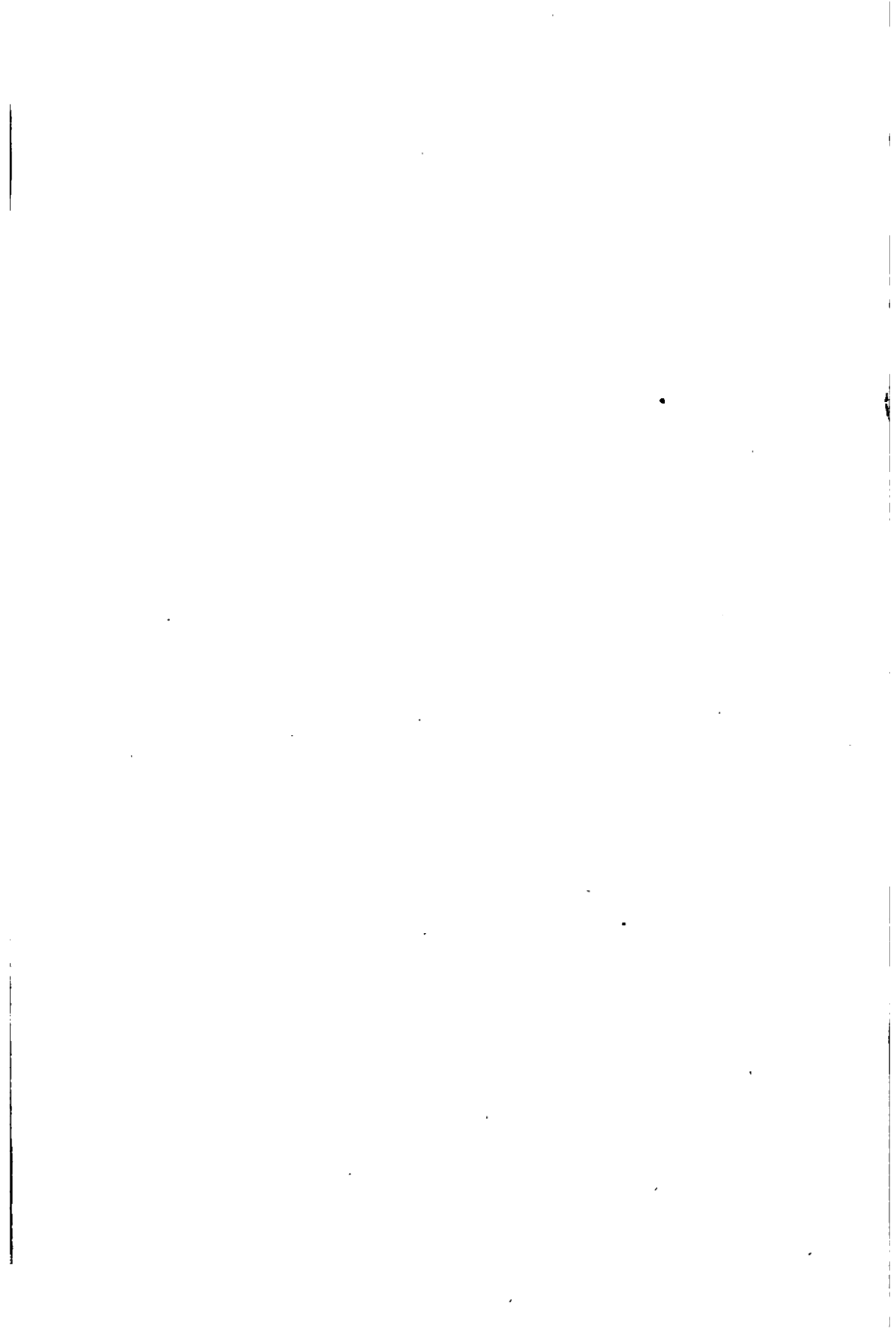


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THE
MEDEA OF EURIPIDES,

WITH NOTES AND AN INTRODUCTION,

BY

FREDERIC D. ALLEN, PH. D.,
PROFESSOR IN HARVARD UNIVERSITY.

BOSTON:
GINN AND HEATH.
1880.

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PREFACE.

OF the conjectural emendations in the text of the *Medea* which have been, especially during the last few decades, proposed in great numbers, such and such only have been adopted in the present edition as seemed to me either quite certain or in the highest degree probable. For the rest the best manuscripts have been closely followed in the main. Anything like an incisive treatment of the text is, in my opinion, out of place in editions intended for learners. Only in a few hopelessly garbled passages the need of furnishing a readable text in decent metrical form has led me to admit bolder and more uncertain alterations. Here due warning is given the reader in the notes.

In interpretation I have striven for correctness rather than for originality, and have of course derived much from others. Brevity had to be studied, but I have not knowingly slurred over any real difficulty.

The following editions have been used: Porson's; Elmsley's (German reprint with Hermann's notes); Kirchhoff's editions of 1855 and 1867; Dindorf's (Oxford edition 1839, and *Poetae Scenici* 1868); Nauck's 3d edition, 1871,

also his *Euripideische Studien*; Schoene's *Medea*, 1853; Pflugk and Klotz's 3d edition, 1867; Witschel's, 1858; Paley's 2d edition, 1872; Weil's, 1868; Hogan's *Medea*, 1873; Wecklein's *Medea*, 1874. This last-named excellent work has been of especial use.

Corrections or suggestions from any quarter will be gratefully received.

F. D. A.

CINCINNATI, September, 1876.

INTRODUCTION.



I. EURIPIDES.

§ 1. **Life.**— What we know of Euripides' personal history, excluding what is plainly fabulous, is substantially this. He lived from 480, or a little earlier, to 406 B. C. The current belief was that he was born in Salamis on the day of the sea-fight, but this has the air of an invention. His father's name was Mnesarchus or Mnesarchides; his mother's, Clito. The latter at least was of humble origin. Euripides was of a studious and speculative turn, an ardent disciple of the philosophers and sophists of his day, Anaxagoras, Prodicus, Socrates, and others. His first play he exhibited at the age of twenty-five; thirteen years later he gained for the first time the first prize. Of a gloomy temperament, never personally popular with his countrymen, and not successful in his profession at first (he won only five dramatic victories), he seems to have suffered from a morbid sensitiveness, a consciousness of being misunderstood, a feeling sometimes reflected in his works. He lived aloof from the world, in the midst of his large collection of books. There was some trouble in his domestic relations; with neither his first nor his second wife did he live happily. His last years were spent abroad, first in Magnesia, then at the court of Archelaus, the Macedonian king, at Pella, where he died and was buried, a cenotaph being erected at Athens. He left three sons, the youngest of whom followed his father's profession. The popularity of his plays at the close of his life and throughout later antiquity was extraordinary.

§ 2. **Works.** — Of Euripides' 75 (according to others 92) plays, there have come down to us 19, or excluding the *Ῥήσος*, which is almost universally thought to be spurious, 18. These are: *Ἄλκηστις*, *Ἀνδρομάχη*, *Βάκχαι*, *Ἐκάβη*, *Ἑλένη*, *Ἠλέκτρα*, *Ἡρακλεΐδαι*, *Ἡρακλῆς μαινόμενος*, *Ἴκετιδες*, *Ἴππόλυτος*, *Ἴφιγένεια ἡ ἐν Αὔλιδι*, *Ἴφιγένεια ἡ ἐν Ταύροις*, *Ἴων*, *Κύκλωψ* (a satyric drama), *Μήδεια*, *Ὀρέστης*, *Τρωάδες*, *Φοίνισσαι*. The dates of the following six are known with certainty: *Alcestis*, 438; *Medea*, 431; *Hippolytus*, 428; *Troades*, 415; *Helena*, 412; *Orestes*, 408. A few others can be approximately placed. The *Bacchæ* and *Iphigenia in Aulis* were produced after the poet's death.

§ 3. **Spirit and Tendency.** — Though a contemporary of Sophocles, Euripides belongs in spirit to a different age. He is a representative of the new Athens of his time, of the new ideas, political, moral, and aesthetic, which were just coming into vogue, supplanting the sterner and simpler notions of the old-fashioned citizens. It is the Athens of Demosthenes and Praxiteles, rather than that of Pericles and Phidias, for which Euripides wrote. Rhetoric and philosophical speculation had much to do with this change. Euripides shares the artificial tastes and the sceptical spirit of the new school.

To give vivid pictures of human passion is Euripides' chief aim, and in this his strength lies. He is in no sympathy with the mythical spirit; the myths he uses only as the vehicle of his own conceptions. The notion of an all-controlling Fate and of a hereditary family curse are much less prominent than with Aeschylus and Sophocles. There is less lofty ideality in his conceptions; his characters are more like those of every-day life, their passions less removed from common experience. This accords in general with modern taste; indeed, it has often been observed that Euripides stands nearer to the modern dramatists than do his predecessors. He excites often a livelier sympathy; hence Aristotle calls him "the most tragic of the poets." But Euripides has sometimes gone too far in this direction, and introduced characters too commonplace and incidents altogether trivial.

§ 4. **Style.** — Euripides is smooth and dexterous in the use of language; free from the turgidity of Aeschylus, but not free from rhetorical artifice. Even smaller verbal quibbles, paradoxical expressions, alliterations, and the like, he does not disdain. Characteristic of him are the long arguments between his personages on questions of right and wrong, sometimes quite irrelevant to the matter in hand. Almost every play has one or more of these. The author delights, even when one side is manifestly in the wrong, to display his skill in making out a specious argument. He is fond of philosophizing through the mouths of his characters, and the abundance of maxims (*γνώμαι*), reflections, and generalizations on social and religious topics — another effect of the rhetorical training of that day — went far to render Euripides attractive in later times. The histrionic art had developed in his day, and this influenced composition; the actors had to be furnished with telling and pointed speeches and striking situations. Scenery, too, had come to be a matter of importance, and some plays (*Troad.*, *Her. Fur.*) must have depended largely on their scenic effects for success.

§ 5. **Form.** — The internal economy of his plays is often defective; his plots lack coherence and compactness. In general he relies on striking passages and thrilling scenes more than on unity and symmetry of the whole. But there is much difference among his plays in this respect. Two things have been especially blamed: 1. The so-called *θεός ἀπὸ μηχανῆς*, the express interference of a god at the end of the play to solve the difficulties of the situation. 2. His prologues, long soliloquies in which the situation is expounded, often baldly and awkwardly, to the hearers. Euripides was responsible for metrical and musical innovations concerning the merits of which we can no longer judge. The chorus is diminished in importance; its odes are often mere interludes, having little to do with the dramatic situation. His later pieces show frequent resolutions in the iambi, and contain long and irregularly constructed monodies.

§ 6. **Moral Tendency.** — Euripides has been unjustly at-

tacked (notably by Aristophanes the comedian, and in modern times by Schlegel) on ground of exercising a debasing influence on morals. But much that seemed corrupting to his conservative contemporaries, as Aristophanes, cannot appear so to us; and those sentiments which have been cited as inculcating false morality seem mostly harmless when taken in connection with the situation and the persons who utter them. They are not to be taken for Euripides' own sentiments. To a few places in which the justice and providence of the gods are openly denied, exception may, perhaps, be fairly taken.

§ 7. **His Misogynism** was much blamed by the ancients, but this trait has been greatly exaggerated. Euripides brings forward in several plays women of strong passions and doing great mischief (Medea, Phaedra, Hecuba), but on the other hand has depicted noble and admirable types of womanhood (Alcestis, Iphigenia, Macaria). He possessed a deep insight into female character, and was fond of portraying it in all its phases, the dark as well as the light. He is particularly skilful in this, and his women, even the bold and unlovely ones, are thoroughly feminine.

Without trying to excuse his many defects, and without pretending to rank him with Aeschylus and Sophocles, we must yet recognize in Euripides dramatic genius of a high order.

§ 8. **Manuscripts and Scholia.** — The Euripidean manuscripts were first classified by Kirchhoff in his edition of 1855. Those which possess any authority form two classes. Nine plays (Hec., Or., Phoen., Med., Hipp., Alc., Andr., Troad., Rhés.) are extant in Mss. of both classes, the remaining ten in those of the second class only. These last plays were little known and read by the Byzantines, and have narrowly escaped perishing altogether.

CLASS 1. Uninterpolated copies (complete or partial) of a recension current in the Middle Ages, comprising the nine plays above mentioned. These Mss. have the highest authority. The principal ones are: *Codex Marcianus* in Venice (5 plays),

Cod. Vaticanus (9 plays), *Cod. Havniensis* (Copenhagen, 9 plays), *Cod. Parisinus* (6 plays).

CLASS 2. Copies of a different and far rarer recension which embraced at least 19 pieces, but contained a text of less purity, which had been tampered with by would-be correctors. The authority of these Mss. is therefore inferior, and the plays found only in them are accordingly difficult of criticism and cannot be so nearly restored. The two most important Mss. of this class are *Cod. Palatinus* at Rome (13 plays) and *Cod. Florentinus* (18 plays).

Scholia exist only to the nine plays found in Mss. of Class 1. Some of them are old and valuable. They are edited by W. Dindorf, Oxford, 1863, in 4 vols.

§ 9. Editions. — I name only the most important and comprehensive, omitting all of single plays : —

B. Porson (4 plays), 1797 — 1811.

P. Elmsley (3 plays), 1813 — 1821.

G. Hermann (12 plays), 1800 — 1841.

A. Matthiae, large edition, 10 vols., 1813 — 1837. Now antiquated.

W. Dindorf, Oxford edition with notes, 4 vols., 1832 — 1840. Most recently in *Poetae Scenici Graeci*, Leipzig, 1870.

Pflugk and *Klotz* (11 plays), Gotha and Leipzig, 1840 — 1867. Over-conservative.

A. Kirchhoff, larger edition with critical notes only, 2 vols., Berlin, 1855. This edition marks a new epoch in the text-criticism. Smaller edition with chief variants, 3 vols., Berlin, 1868.

A. Nauck, Text, 2 vols., Leipzig, 1871. Valuable emendations.

F. A. Paley, English notes, 3 vols., London, 1858 — 1860 (Vols. I. and II. now in second edition, 1872 — 1875).

H. Weil (7 plays), French notes, Paris, 1868.

Of separate editions of the *Medea* the following deserve mention : —

Kirchhoff's, Berlin, 1852.

Schoene's, Leipzig, 1853.

Wecklein's, Leipzig, 1874.

II. THE MEDEA.

§ 10. The *Medea* was produced B. C. 431, with the *Philoctetes*, *Dictys*, and *Theristae*, and took only the third rank. It is presumably the earliest of the preserved plays, except the *Alcestis*. In merit it ranks at least as high as any.

§ 11. **Outline of the Plot.** — *Medea* is the daughter of *Aetes*, king of *Colchis*, and like her father's sister, *Circe*, is endowed with knowledge of magic. Enamored of *Jason*, who comes with the *Argonauts* in quest of the *Golden Fleece*, she has enabled him by her arts to accomplish the tasks imposed on him by *Aetes*, — the yoking of the fire-breathing bulls, the sowing of the dragon's teeth, the destruction of the crop of armed warriors, — and finally to slay the dragon which guarded the fleece itself; she has killed her brother *Apsyrtus* to facilitate their escape by detaining the pursuers, and has fled with *Jason* to Greece. They arrive at *Iolcus* in *Thessaly*, where the crafty *Pelias*, *Jason's* uncle, is king. The throne is rightfully *Jason's*, for *Pelias* had seized it from *Aeson*, *Jason's* father, and between the usurper and the rightful claimant there is mutual fear and distrust. In *Jason's* behalf *Medea* compasses the death of *Pelias*; she persuades his own daughters to slay him and boil him in a kettle, in the belief that through her enchantments they will thus be able to renew his youth. From the consequences of this deed *Jason* and *Medea* seek refuge in flight, and make their abode in *Corinth*. Here they live peacefully as exiles for a time, but *Jason* presently tires of his barbarian spouse, devoted though she is, and longs for a connection which shall advance him in wealth and dignity in his new home; accordingly he deserts *Medea*, and receives in marriage the daughter of *Creon*, the king of the country. All the passion of *Medea's* wild and unbridled nature is roused by this indignity. Here the play opens.

Prologue (1 – 130). — *Medea's* nurse in a soliloquy sets forth

the situation and describes her mistress's passionate grief, which she fears may lead her to some desperate deed. The *παιδαγωγός* or slave-guardian of Medea's two children enters with his charge. He has heard a rumor that Medea and the children are banished by a royal edict. He is bidden to withhold this from Medea, and to keep the boys in close seclusion. Medea's voice is heard from within in outbursts of despair and rage.

Parodus (131 - 213). — The Chorus of Corinthian women, friends of Medea, approach to express their sympathy. Medea still speaks from within. The nurse, at the request of the chorus, enters the house to persuade her mistress to appear.

First Episode (214 - 409). — Medea comes forth in answer to the summons, in a calmer mood. She describes her forlorn condition feelingly, and exacts from the chorus a promise of silence in case she shall find means for requiting her enemies. Creon now enters to announce the decree of exile against her, on ground of threats uttered against the royal family. Medea feigns submission and innocence, and by humble entreaty obtains a respite of one day. No sooner is Creon's back turned than her mien changes, and she declares her intention of accomplishing her revenge within the allotted day, — by her secret arts, should any refuge open to her where she may afterwards seek safety, otherwise openly, dagger in hand. She will meanwhile wait to see whether such means of safety shall present themselves.

First Stasimon (410 - 445). — A choral ode.

Second Episode (446 - 626). — A spirited scene between Jason and Medea. The former comes to offer Medea money for her journey. To her passionate invective Jason replies with what sophistry he may. The calm impudence with which he proffers his wretched excuses for his conduct, and even feigns to act the magnanimous toward the woman he has wronged, reveal him as a heartless villain. His offers of assistance are scornfully rejected.

Second Stasimon (627 - 662). — A choral song.

Third Episode (663 - 823). — The hoped-for aid comes to Me-

dea in the person of Aegeus, who chanced to be passing through Corinth on his way to consult Pittheus concerning an obscure oracle which has been given him at Delphi. He asks the cause of Medea's grief, and at her entreaty promises her protection if she will come to his court at Athens. When Aegeus is gone, Medea unfolds to the chorus the plan which she has dimly had in mind from the outset. She will send her children to the princess, Jason's bride, entreating her intercession in their behalf, and they shall take her as a present a poisoned robe, to put on which will be certain death. Having thus destroyed her rival, she will slay her own children as the bitterest retaliation she can inflict on Jason. In pursuance of this plan the nurse is despatched to summon Jason to a new interview.

Third Stasimon (824-865). — Choral ode.

Fourth Episode (866-975). — Jason reappears, and Medea in an altered tone pretends to have considered the matter anew, and to have laid aside her wrath. She asks forgiveness for her former language, expresses approval of his course, and begs for his good offices with his bride in behalf of the children. Jason, thrown completely off his guard, promises this, and the boys are sent with the gifts. Remarkable in this scene is the mixture of real and pretended feeling on Medea's part; in the midst of her feigned contrition she is melted to real tears at the thought of what awaits the children.

Fourth Stasimon (976-1001). — Choral ode.

Fifth Episode (1002-1250). — The *paedagogus*, returning with the children, announces that their mission has been successful, and that the boys are freed from the sentence of banishment. Medea bids him retire, and struggles long with herself; her heart fails her when she thinks of child-murder, but her evil passions nerve her to the deed. A pause ensues while they await further news, which is filled by a long anapaestic passage from the chorus. Then a messenger arrives in breathless haste to bring tidings of the catastrophe. The princess and Creon are killed by the poisoned robe. Their death is described at length. Medea enters the house to slay her children.

Fifth Stasimon (1251 – 1292). — The chorus implores the gods to prevent the unnatural crime. The cries of the ill-fated children are heard from within.

Exodus (1293 – 1419). — Jason comes hoping to save his children from the hands of the exasperated Corinthians. Learning what has just happened, he is overwhelmed with rage and sorrow. As he is trying to force his way into the dwelling, Medea, with the bodies of the children, appears aloft in a chariot drawn by winged dragons, which has suddenly been sent to her aid by Helios. After some further parley, Medea announces that she will bury the bodies in the temple of Hera Acraea, and institute a solemn feast in their honor; then predicting Jason's death, she departs exulting in the completeness of her revenge.

§ 12. **Remarks.** — The interest all centres in Medea and her all-absorbing passion. Her love and hate are terrible in their strength. The poet lays stress on her being a foreigner; he means to depict human nature in its wilder phase, with passions unmitigated by the restraining influences of laws and Hellenic civilization. Aside from this vehemence there is no grandeur in the character, no moral elevation. Our sympathy can only partly go with her; we cannot, even from a Greek point of view, approve her revenge, nor regard it as a deed necessary under the circumstances; yet there is a vivid reality in it.

But how is it that the murder of his children is so terrible a punishment for Jason, worse than even his own death, which Medea is perfectly able to bring about? Certainly it is not that Jason loves the children so extraordinarily. For although 562 fig., 914 fig. he affects great interest in their welfare, still this does not prevent his acquiescing quite unconcernedly in the decree which banishes them, nor does it occur to him to attempt to have this decree revoked until Medea, 940, proposes it; his indifference to his children is subject of remark, 76, and Medea taunts him with it, 1396, 1401. He first shows real solicitude in their behalf after the death of his bride. The real force of the punishment consists then in leaving him without children to

perpetuate the family and to support him in old age, and is fully felt only in connection with the murder of his new wife, which cuts off all hope of future offspring. The bitterness of this lot to a Greek mind can be only imperfectly understood by us. To him the extinction of his race was a terrible misfortune. And that herein lies the weight of *Médea's* revenge is plain from 803 fig. and 1348. It is, however, to be noted that the poet ignores the obvious possibility that Jason may take yet a third wife and beget children. We might, indeed, understand the prediction of Jason's death, 1386, as intended to cut off this resource, if we supposed a speedy death to be meant; but that again is hardly consistent with the words *μένε καὶ γῆρας*, 1396. There is, therefore, plainly, this weak point in the construction of the piece.

The sending of the dragon-chariot is a sudden intervention on the part of the god, for otherwise *Medea's* excuse for her child-murder, that the boys must in any case die (1060, 1236), would not hold good, since there would be the possibility of her saving them as well as herself by flight. Aristotle blames this supernatural intervention at the close, but there is this to be said for it, that the winding-up of the action does not depend in any great measure on it, there being nothing to show that *Medea* herself could not escape without the chariot, as she has expected to do throughout. The most that the chariot does is to enable her to rescue and bury the bodies of the children, and to appear triumphant in the last colloquy with Jason, while it enhances, of course, the scenic effect of the close. With more justice one might find fault with the introduction of *Aegeus*, whose appearance just at the nick of time is purely accidental and not brought about by anything in the action itself. In fact this scene has little dramatic interest or import, and seems to be introduced mainly to bring on the stage an Athenian national hero.

It is somewhat surprising to find *Medea* at the end imposing a festival in atonement for her own crime on the Corinthians, whom she has just made her bitter enemies. We must suppose

that the authority of Hera is to effect this, who is the protectress of Medea as of all the Argonauts.*

The character of Jason is that of complete selfishness, a selfishness which has overrun and stifled his natural good impulses. Creon is imperious but well-meaning. Aegeus is a mere lay-figure. The servants, on the other hand, are well conceived; the nurse, with her bustling anxiety, is particularly good.

§ 13. **Question of Double Recension.**—There seems to be some reason for thinking that the *Medea* has undergone a revision or alteration since its first production, and that we have not the play exactly in its original form. Porson, Boeckh, Hermann, and others have thought this; Elmsley, Matthiae, Pflugk, have denied it. The chief considerations in favor are: 1. The dittography (passage written in two ways), 723, 724, 729, 730 = 725–728; see note. Hermann thinks 777 = 778, 779, another such. 2. Words quoted from *Medea*, but not found in our play. Such are the words ω θερμόβουλον σπλάγχνον, said by the Schol. Aristoph. Ach. 119 to be $\epsilon\upsilon$ τῇ Μηδείᾳ Εὐριπίδου. Aristophanes Pax 1012 quotes $\epsilon\kappa$ Μηδείας (whose *Medea* he does not say) $\delta\lambda\omicron\mu\alpha\nu$, $\delta\lambda\omicron\mu\alpha\nu$, not in our *Medea* (yet see 97), but found Iph. T. 152. Lastly in Ennius' *Medea* is a translation of the verse $\mu\omega\omega$ σοφιστήν $\delta\sigma\tau\iota\varsigma$ $\omicron\upsilon\chi$ $\alpha\upsilon\tau\hat{\omega}$ $\sigma\acute{o}\phi\acute{o}\varsigma$, which Cicero (Fam. 13, 15) quotes from Euripides. None of these reasons are cogent; the dittography may be due to an interpolator, the Scholiast and Aristophanes might have quoted carelessly, and the Ennian verse is probably a case of *contaminatio*. Other things that have been urged as evidence of a double recension are altogether trifling.

§ 14. **Relation to Neophron's *Medea*.**—Neophron, a contemporary of Euripides, wrote a *Medea* which, according to Aristotle and Dicaearchus (see the first Hypothesis), served as a model for Euripides; nay, they seem to think the latter guilty of plagiarism in appropriating Neophron's work.

* Boeckh fancied that in the first edition of the piece it was Hera herself who commanded this in person.

And in truth Neophon's play, as is plain from the extant fragments (see Appendix), was very like Euripides'. Aegeus was introduced, but as coming expressly to consult Medea about the oracle, not as on his way to Pittheus. There was likewise a scene corresponding to 1021 flg., in which Medea wavered between love for her children and desire for revenge. And at the end Jason's death was predicted by Medea as at 1386, not, however, the same manner of death, but suicide.

If, as is implied in the above statement, Neophon's play was written before Euripides', the credit for the design must be due in large measure to the former; Euripides must have followed him closely in the plot and construction of the piece, though that he borrowed his language is unlikely.* But the peculiar power of the Euripidean play seems to have thrown its predecessor quite into the shade.

§ 15. *Scenery, etc.* — The scene represents the front of Medea's house, the orchestra an open space before it. The palace and Jason's house are supposed to be on the right, the side whence personages coming from the city or harbor regularly entered. At the end of the piece Medea and her dragon-car appear aloft, either upon the *μηχανή*, a contrivance for sudden apparitions situated at the top of the scene-wall, or on the *αἰώπημα*, a swinging machine suspended with cords from above.

The *Protagonist* had of course the part of Medea; the *Deuteragonist* probably those of the nurse, Jason, and the messenger; the *Tritagonist* those of the *paedagogus*, Creon, and Aegeus. The few lines assigned the boys (outcries from behind the scene) would also be spoken by the Deuteragonist and Tritagonist.

* Wecklein contends that the notice in question is wrong, and that Euripides' first Medea was older than Neophon's. But surely Aristotle and his pupil were in a situation to know from the original records to which play the priority belonged.

III. ORIGIN AND DEVELOPMENT OF THE MYTH.

§ 16. Medea's adventures at Corinth seem at first view to be a sort of appendage or sequel to the story of the Argonautic expedition; in reality, however, they are a separate and independent legend which was only later brought into connection with the Argonauts. The Corinthian Medea is essentially a distinct personage from the Argonautic, although both are perhaps developments of the same germinal idea.

§ 17. **The Argonautic Story.**— This legend was at home among the Minyæ of Iolcus and Orchomenus; it was their national epic in the earliest times, later modified and enlarged beyond its original boundaries by the poets, so that it became common Hellenic property. Aea, the land where the Golden Fleece is kept, is a sunny enchanted island in the distant sea. Homer thinks of it as somewhere in the west, but the Minyans, whose sea-outlook was an easterly one, must naturally have sought it in the east, and there it became at last fixed.

The Homeric Poems allude simply to the Argonaut myth as something well known, mention Jason as having passed the *πλαγκταί* or clashing rocks, and as having visited Lemnos, know Aetes as son of Helios and sister of Circe.* Medea is not spoken of.

Hesiod's Theogony, 960 fig., 992 fig. Here is the earliest mention of Medea. She is daughter of Aetes and Idyia, helps Jason perform the *στονόεντες ἄεθλοι* laid on him by Pelias, returns with Jason to Iolcus, lives with him there and bears a son, who is reared by Chiron the centaur. Medea is here distinctly a goddess.

* Od. κ 137, μ 70; Il. η 468.

Pindar in the fourth Pythian ode gives a long and beautiful account of the sending of the expedition, and the adventures of the Argonauts, which closes with the return of Jason and Medea. Colchis is now for the first time fixed as the abode of Aetes.

Of other poets' treatment of this theme we know next to nothing. Only in its latest phase, with many embellishments, it reappears in the *Argonautica* of *Apollonius*.

Medea's rôle in this myth is a subordinate one. She is but the enchantress who helps Jason obtain the fleece. Preller thinks that the old fable closed with the death of Pelias through her wiles.

§ 18. **The Corinthian Legend.** — That this is not a mere amplification of the Argonautic story, but a primitive local myth, is clear from this, that it was bound up with very ancient religious rites. The Corinthians had, we know, the custom of performing yearly propitiatory sacrifices to atone for the murder of Medea's children; this rite was celebrated in connection with the worship of Hera *ἄρπαια*, a national divinity of Corinth. Their sepulchre was shown at Corinth in Pausanias' time. The tale was variously told, and its earlier forms are quite unlike the tragic story. The germ is everywhere the killing of the children, either by Medea herself or by the Corinthians.

Medea is a benefactress of Corinth; she is said to have delivered the city from a famine;* she appears at first as queen; indeed, she was conceived of as divine.†

Eumelus, a Corinthian poet (about 750 B. C.) in his *Κορινθιακά* treated this subject at length.‡ According to him Medea was queen of Corinth. The sovereignty belonged to her, since the throne had formerly been assigned her father Aetes by Helios; and

* Schol. Med. 11; Schol. Pind. Ol. xiii. 52.

† Schol. Med. 10.

‡ Schol. Med. 10; Schol. Pind. Ol. xiii. 52; Pausan. ii. 3, 8.

the Corinthians, being without a ruler, had sent for her to Iolcus. Jason is joint ruler with her. As fast as her children are born she hides * them in the temple of Hera,† hoping to make them immortal; failing in this she is discovered by Jason, who returns to Iolcus, and Medea departs also, leaving the throne to Sisyphus. Doubtless the poem further described the institution of the expiatory sacrifice.

Parmeniscus, an Alexandrine commentator, gives, we know not from what source, a different account.‡ The Corinthians, uneasy under Medea's rule, plotted to kill her and her children, seven boys and seven girls. The latter fled to the temple of Hera Acraea, and the Corinthians slew them at the altar. For this desecration they were visited with a pest which raged until, directed by an oracle, they instituted yearly expiatory rites, which were observed up to his (*Parmeniscus*'s) time. Seven boys and seven girls, offspring of noble families, were every year shut up apart in the sacred enclosure and there offered sacrifices.

A curious variation was that given in the *Ναυπάκτια ἔπη*,§ an obscure epic of the Hesiodic school, which narrated the Argonautic story. Here we learn that Jason (and of course Medea) went, not to Corinth, but to Corecyra, and that their son Mermerus was killed in hunting. Now as Corecyra was a Corinthian colony, this notice is interesting as showing that a legend very like the Corinthian was current there.

The early epic poet, *Creophylus*, author of the *Οἰχαλίας ἄλω*

* *κατακρύπτειν*. Or *buries*? Perhaps somewhat as Demeter (Hymn. Hom. v. 239) buried (*κρύπτεισκε*) Celeus' infant in fire to make him immortal.

† The friendship of Hera for Medea is explained by Schol. Pind. Ol. xiii. 52, thus: Zeus was enamored of Medea, but she rejected his suit, and in return Hera promised to make her children immortal.

‡ Schol. Med. 273.

§ Paus. ii. 3, 7.

cus, had the story in a less primitive form.* Medea is no longer queen; she kills the king Creon by drugs, and flees to Athens, leaving her children behind her on the altar of Hera, thinking that Jason will care for them. Here the relatives of Creon slay them, but give out that Medea has done the deed herself.

Simonides seems somewhere to have touched on this theme (Bergk, frag. 48). Medea and Jason he makes again rulers of Corinth, and expressly contradicts the older tale that Jason remained in Iolcus. Further than this we know nothing of his treatment.

Yet a step nearer the tragic form of the tale is that which *Pausanias* † gives as the current account in his time. Glauce the princess now appears; she meets her death through gifts brought her by Medea's sons, Mermerus and Pheres, who are stoned to death by the Corinthians. A pestilence then comes upon their children, to avert which the statue of Terror (*Δείμα*) is set up, and the regular sacrifices are instituted, at which they wear black and shave their children's heads. These solemnities were observed, he says, down to the destruction of Corinth by Mummius. A fountain was moreover shown, into which Glauce cast herself when in the agonies of death.

The tragedians were thought to have first hit upon the idea of making Medea kill her own children, and in this sense an absurd report ‡ was current, which represented that Euripides was bribed by the Corinthians to lay the murder upon Medea. But we see traces of this same conception of Medea as the murderer in Creophylus' account and the mystical narrative of Eumelus, so that it evidently existed long before, side by side with the commoner story. Nor can we doubt that Jason's unfaithfulness and Medea's revenge were elements ingrafted on the legend before it came into the tragedians' hands.

* Schol. Med. 273.

† ii. 3, 6.

‡ Schol. Med. 10.

The original elements of the Corinthian story are, we see, these : Medea is a wise and divine benefactress, who comes from afar and rules the state. She and her mortal offspring stand under the protection of Hera. The children are destroyed — how, was less clearly defined — and Medea departs as she came.

Jason is clearly no part of this tale, and perhaps the connection of Medea with Sisyphus, hinted at by the Scholiast to Pindar on Theopompus' authority, points to the older local tradition as to the paternity of the children. After the fusion of the Corinthian Medea with the Argonautic heroine, the poets were at great pains to connect the two legends, and Jason is introduced along with other new features.

There can be little doubt that Medea was originally worshipped as a goddess, and that the sacrifices were intended for her, but that she sank in time to the level of a mortal, while the original ceremonial was still maintained, transferred to the patronage of Hera.

§ 19. **Physical Significance of the Myth.** — Medea is the Moon, one of the many mythical impersonations of that luminary. The Moon, like the Sun, is all-wise because all-seeing, but to her belong especially occult wisdom and the mysterious arts of enchantment, such as flourish under the weird influences of her light. Hence her name *Μήδεια* (*μηδεσ-ια*), "wise woman," from *μηδος*. She is the Sun's offspring (originally, no doubt, his daughter), for the new moon seems to emanate from the sun. She comes from the far west, deserting her Sun-father's house on the western horizon, for the new moon is first seen in the west. Or she is thought of (doubtless later) as coming from the east, where the full moon rises. She abides for a time with increasing splendor ; then wanes and disappears. Her children are probably stars, in particular the short-lived morning and evening stars.

This figure, which in Corinth took the shape of a preserver

and divine ruler,* became in the Thessalian myth rather an enchantress, and nothing was easier than for her to be incorporated into the story of the Argonauts, who sail into the same enchanted regions of the east or west in search of the Golden Fleece, which is nothing but the ruddy clouds of sunrise or sunset.

* Wecklein thinks Medea a Phoenician goddess, and that her worship was supplanted at Corinth by that of Hera, when she was transformed into a priestess of Hera. This seems very uncertain. More reasonable is his idea that the shutting up of the children stood instead of former human sacrifices.

ΕΥΡΥΠΙΔΟΥ ΜΗΔΕΙΑ.

ΥΠΟΘΕΣΙΣ ΜΗΔΕΙΑΣ.

[ΔΙΚΑΙΑΡΧΟΥ.]

Ἰάσων εἰς Κόρινθον ἐλθὼν, ἐπαγόμενος καὶ Μήδειαν, ἐγγυᾶται καὶ τὴν τοῦ Κρέοντος τοῦ Κορινθίων βασιλέως θυγατέρα Γλαύκην πρὸς γάμον. μέλλουσα δὲ ἡ Μήδεια φυγαδεύεσθαι ὑπὸ Κρέοντος ἐκ τῆς Κορίνθου, παρατηρησαμένη πρὸς μίαν ἡμέραν μείναι καὶ τυχοῦσα, μισθὸν τῆς χάριτος δῶρα διὰ τῶν παιδῶν πέμπει τῇ Γλαύκῃ ἐσθῆτα καὶ χρυσοῦν στέφανον, οἷς ἐκείνη χρησαμένη διαφθείρεται· καὶ ὁ Κρέων δὲ περιπλακεὶς τῇ θυγατρὶ ἀπώλετο. Μήδεια δὲ τοὺς ἑαυτῆς παῖδας ἀποκτείνασα ἐπὶ ἄρματος δρακόντων πτερωτῶν ὁ παρ' Ἡλίου ἔλαβεν ἔποχος γενομένη ἀποδιδράσκει εἰς Ἀθήνας κάκεῖ Αἰγεί τῷ Πανδίωνος γαμείται. Φερεκύδης δὲ καὶ Σιμωνίδης φασὶν ὡς ἡ Μήδεια ἀνεψήσασα τὸν Ἰάσονα νέον ποιήσῃ. περὶ δὲ τοῦ πατρὸς αὐτοῦ Αἰσῶνος ὁ τοὺς Νόστους ποιήσας φησὶν οὕτως·

αὐτίκα δ' Αἰσῶνα θῆκε φίλον κόρον ἠβῶοντα,
γῆρας ἀποξύσασα ἰδυίῃσι πραπίδεσσι,
φάρμακα πῶλλ' ἔψουσ' ἐπὶ χρυσειοῖσι λέβησιν.

Αἰσχύλος δ' ἐν ταῖς Διονύσου Τροφοῖς ἱστορεῖ ὅτι καὶ τὰς Διονύσου τροφούς μετὰ τῶν ἀνδρῶν αὐτῶν ἀνεψήσασα ἐνεοποιήσῃ. Σταφύλος δὲ φησὶ τὸν Ἰάσονα τρόπον τινὰ ὑπὸ τῆς Μηδείας ἀναιρεθῆναι· ἐγκελεύσασθαι γὰρ αὐτὴν οὕτως ὑπὸ τῇ πρύμνῃ τῆς Ἀργούδης κατακοιμηθῆναι, μελλούσης τῆς νεὸς διαλύεσθαι ὑπὸ τοῦ χρόνου· ἐπιπεσοῦσης γοῦν τῆς πρύμνης τῷ Ἰάσωνι τελευτῆσαι αὐτόν.

Τὸ δράμα δοκεῖ ὑποβαλέσθαι παρὰ Νεόφρονος διασκευάσας, ὡς ΔικαίARCHOS ἐν τῷ περὶ Ἑλλάδος βίου καὶ Ἀριστοτέλης ἐν ὑπομνήμασι. μέμφονται δὲ αὐτῷ τὸ μὴ πεφυλακέναι τὴν ὑπόκρισιν τῇ Μηδείᾳ, ἀλλὰ προπεσεῖν εἰς δάκρυα, ὅτε ἐπεβούλευσεν Ἰάσωνι καὶ τῇ γυναίκῃ. ἐπαινείται δὲ ἡ εἰσβολὴ διὰ τὸ παθητικῶς ἄγαν ἔχειν καὶ ἡ ἐπεξεργασία 'μηδ' ἐν νάπαισι' καὶ τὰ ἐξῆς. ὅπερ ἀγνοήσας Τιμαχίδας τῷ ὑστέρῳ φησὶ πρώτῳ κεχρησθαι, ὡς Ὅμηρος·

εἰματὰ τ' ἀμφιέσασα θυώδεα καὶ λούσασα.

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥ ΥΠΟΘΕΣΙΣ.

Μήδεια διὰ τὴν πρὸς Ἰάσονα ἔχθραν τῷ ἐκείνων γεγαμηκέναι τὴν Κρέοντος θυγατέρα ἀπέκτεινε μὲν Γλαύκην καὶ Κρέοντα καὶ τοὺς ἰδίους υἱούς, ἐχωρίσθη δὲ Ἰάσονος Λιγεί συνοικήσουσα. παρ' οὐδετέρῳ κείται ἡ μυθοποιία.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Κορίνθῳ, ὃ δὲ χορὸς συνέστηκεν ἐκ γυναικῶν πολιτίδων. προλογίζει δὲ τροφὸς Μηδείας. ἐδιδάχθη ἐπὶ Πυθοδώρου ἄρχοντος Ὀλυμπιάδος πρ' ἔτει α'· πρῶτος Εὐφορίων, δεύτερος Σοφοκλῆς, τρίτος Εὐριπίδης Μηδεία, Φιλοκτῆτη, Δίκτυς, Θερισταῖς σατύροις. οὐ σφίζεται.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΤΡΟΦΟΣ.

ΠΑΙΔΑΓΩΓΟΣ.

ΜΗΔΕΙΑ.

ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ.

ΚΡΕΩΝ.

ΙΑΣΩΝ.

ΑΙΓΕΤΣ.

ΑΓΓΕΛΟΣ.

ΠΑΛΑΕΣ ΜΗΔΕΙΑΣ.

ΜΗΔΕΙΑ.

Πρωταμέλει.

ΤΡΟΦΟΣ.

ΕΙΘ' ὄφελ' Ἀργούσ μῆ διαπτάσθαι σκάφος
Κόλχων ἐς αἶαν κυανέας Συμπληγάδας,
μηδ' ἐν νάπαισι Πηλίου πεσεῖν ποτέ
τμηθεῖσα πένκη, μηδ' ἐρέτμῶσαι χέρας
ἀνδρῶν ἀρίστων, οἳ τὸ πάγχρυσον δέρος
Πελία μετήλθον. οὐ γὰρ ἂν δέσποιν' ἐμῆ
Μήδεια πύργους γῆς ἐπλευσ' Ἴωλκίας
ἔρωτι θυμὸν ἐκπλαγείσ' Ἴασονός,
οὐδ' ἂν κτανεῖν πείσασα Πελιάδας κόρας
πατέρα κατώκει τήνδε γῆν Κορίνθιαν
ξὺν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν
φυγῆ πολίτων ὧν ἀφίκετο χθονά
αὐτῆ τε πάντα ξυμφέρουσ' Ἴασονι,
ἤπερ μεγίστη γίγνεται σωτήρια,
ὅταν γυνῆ πρὸς ἄνδρα μῆ διχοστατῆ.
νῦν δ' ἐχθρὰ πάντα καὶ νοσεῖ τὰ φίλτατα.
προδοὺς γὰρ αὐτοῦ τέκνα δεσπότιν τ' ἐμῆν
γάμοις Ἴάσων βασιλικοῖς ἐνάζεται,
γῆμας Κρέοντος παιδ', ὃς αἰσυμνᾷ χθονός.

Μήδεια δ' ἡ δύστηνος ἠτιμασμένη 20
 βοᾷ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιᾶς
 πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται
 οἷας ἀμοιβῆς ἐξ' Ἰάσονος κυρεῖ.
 κεῖται δ' ἄσιτος, σῶμ' ὑφέϊσ' ἀλγηδόσι,
 τὸν πάντα συντήκουσα δακρύοις χρόνον, 25
 ἐπεὶ πρὸς ἀνδρὸς ἦσθετ' ἠδίκημένη,
 οὔτ' ὄμμ' ἐπαίρουσ' οὔτ' ἀπαλλάσσοι γῆς
 πρόσωπον· ὡς δὲ πέτρος ἢ θαλάσσιος
 κλύδων ἀκούει νουθετουμένη φίλων·
 ἦν μὴ ποτε στρέψασα πάλλευκον δέρην 30
 αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμώζῃ φίλον
 καὶ γαῖαν οἴκουσ θ', οὓς προδοῦσ' ἀφίκετο
 μετ' ἀνδρὸς ὃς σφε νῦν ἀτιμάσας ἔχει.
 ἔγνωκε δ' ἡ τάλαινα συμφορᾶς ὑπο
 οἶον πατρῶας μὴ ἀπολείπεσθαι χθονός. 35
 στυγεῖ δὲ παῖδας οὐδ' ὄρωσ' εὐφραίνεται.
 δέδοικα δ' αὐτὴν μὴ τι βουλευσῆ νέον·
 βαρεῖα γὰρ φρήν, οὐδ' ἀνέξεται κακῶς
 πάσχουσ'· ἐγῶδα τήνδε, δειμαίνω τέ νιν·
 [μὴ θηκτὸν ὦση φάσγανον δι' ἥπατος, 40
 σιγῇ δόμους εἰσβᾶσ', ἵν' ἔστρωται λέχος,
 ἢ καὶ τύραννον τόν τε γήμαντα κτάνη
 κάπειτα μείζω συμφορὰν λάβη τινά·]
 δεινὴ γάρ· οὔτοι ῥαδίως γε συμβαλῶν
 ἔχθραν τις αὐτῇ καλλίνικον οἴσεται. 45
 ἀλλ' οἶδε παῖδες ἐκ τρόχων πεπαυμένοι
 στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι
 κακῶν· νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ.

ΠΑΙΔΑΓΩΓΟΣ.

παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,
 τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν 50
 ἔστηκας, αὐτὴ θρεομένη σταντῇ κακά ;
 πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει ;

ΤΡΟΦΟΣ.

τέκνων ὀπαδὲ πρέσβυ τῶν Ἰάσονος,
 χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν 55
 κακῶς πίτνοντα καὶ φρενῶν ἀνθάπτεται.
 ἐγὼ γὰρ εἰς τοῦτ' ἐκβέβηκ' ἀλγηδόνας,
 ὥσθ' ἡμερός μ' ὑπῆλθε γῆ τε κούρανῶ
 λέξαι μολούσῃ δεῦρο δεσποίνης τύχας.

ΠΑΙΔΑΓΩΓΟΣ.

οὔπω γὰρ ἡ τάλαινα παύεται γόων ;

ΤΡΟΦΟΣ.

ζηλῶ σ'· ἐν ἀρχῇ πῆμα κούδέπω μεσοῖ. 60

ΠΑΙΔΑΓΩΓΟΣ.

ὦ μῶρος, εἰ χρῆ δεσπότας εἰπεῖν τόδε·
 ὡς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.

ΤΡΟΦΟΣ.

τί δ' ἔστιν, ὦ γεραιέ ; μὴ φθόνει φράσαι.

ΠΑΙΔΑΓΩΓΟΣ.

οὐδέν· μετέγνων καὶ τὰ πρόσθ' εἰρημένα.

ΤΡΟΦΟΣ.

μή, πρὸς γενείου, κρύπτε σύνδουλον σέθεν · 65
σιγιῆν γάρ, εἰ χρή, τῶνδε θήσομαι πέρι.

ΠΑΙΔΑΓΩΓΟΣ.

ἤκουσά του λέγοντος, οὐ δοκῶν κλύειν,
πεσσοὺς προσελθὼν ἔνθα δὴ παλαιάτατοι
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ,
ὡς τούσδε παῖδας γῆς ἑλᾶν Κορινθίας 70
σὺν μητρὶ μέλλοι τῆσδε κοίρανος χθονὸς
Κρέων. ὁ μέντοι μῦθος εἰ σαφῆς ὄδε
οὐκ οἶδα · βουλοίμην δ' ἄν οὐκ εἶναι τόδε.

ΤΡΟΦΟΣ.

καὶ ταῦτ' Ἰάσων παῖδας ἐξανέξεται
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει ; 75

ΠΑΙΔΑΓΩΓΟΣ.

παλαιὰ καινῶν λείπεται κηδευμάτων,
κοῦκ ἔστ' ἐκείνος τοῖσδε δώμασιν φίλος.

ΤΡΟΦΟΣ.

ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν
νέον παλαιῶ, πρὶν τόδ' ἐξηντληκέναί.

ΠΑΙΔΑΓΩΓΟΣ.

ἀτὰρ σύ γ', οὐ γὰρ καιρὸς εἰδέναι τόδε 80
δέσποιναν, ἡσύχαζε καὶ σίγα λόγον.

ΤΡΟΦΟΣ.

ὦ τέκν', ἀκούεθ' οἶος εἰς ὑμᾶς πατήρ ;
 ὄλοιτο μὲν μή· δεσπότης γάρ ἐστ' ἐμός·
 ἀτὰρ κακός γ' ὢν εἰς φίλους ἀλίσκεται.

ΠΑΙΔΑΓΩΓΟΣ.

τίς δ' οὐχὶ θνητῶν ; ἄρτι γιγνώσκεις τόδε, 85
 ὡς πᾶς τις αὐτὸν τοῦ πέλας μᾶλλον φιλεῖ,
 οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν,
 εἰ τούσδε γ' εὐνῆς οὐνεκ' οὐ στέργει πατήρ ;

ΤΡΟΦΟΣ.

ἴτ', εὖ γὰρ ἔσται, δωμάτων ἔσω, τέκνα.
 σὺ δ' ὡς μάλιστα τούσδ' ἐρημώσας ἔχε 90
 καὶ μὴ πέλαζε μητρὶ δυσθυμουμένη.
 ἦδη γὰρ εἶδον ὄμμα νιν ταυρουμένην
 τοῖσδ' ὡς τι δρασείουσαν· οὐδὲ παύσεται
 χόλου, σάφ' οἶδα, πρὶν κατασκῆψαί τινα.
 ἐχθρούς γε μέντοι, μὴ φίλους, δράσειέ τι. 95

ΜΗΔΕΙΑ.

ἰώ,
 δύστανος ἐγὼ μελέα^χ τε πόνων,
 ἰώ μοί μοι, πῶς ἂν ὀλοίμην ;

ΤΡΟΦΟΣ.

τόδ' ἐκείνο, φίλοι παῖδες· μήτηρ
 κινεῖ κραδίαν, κινεῖ δὲ χόλον.
 σπεύδετε θᾶσσον δάματος εἴσω,

καὶ μὴ πελάσῃτ' ὄμματος ἐγγύς,
μηδὲ προσέλθῃτ', ἀλλὰ φυλάσσεσθ'
ἄγριον ἦθος στυγεράν τε φύσιν
φρενὸς αὐθάδους.

ἴτε νῦν, χωρεῖθ' ὡς τάχος εἴσω. 105

δῆλον δ' ἀρχῆς ἐξαιρόμενον
νέφος οἰμωγῆς ὡς τάχ' ἀνάξει
μείζονι θυμῷ· τί ποτ' ἐργάσεται
μεγαλόσπλαγχνος δυσκατάπαυστος

ψυχὴ δηχθεῖσα κακοῖσιν ; 110

δακ. 13

ΜΗΔΕΙΑ.

αἰαί.

ἔπαθόν τλάμων ἔπαθον μεγάλων
ἄξι' ὄδυρμῶν· ὦ κατάρατοι
παῖδες ὄλοισθε στυγεράς ματρὸς
σὺν πατρὶ καὶ πᾶς δόμος ἔρροι.

ΤΡΟΦΟΣ.

ὦ μοί μοι. ἴω τλήμων. 115

τί δέ σοι παῖδες πατρὸς ἀμπλακίας
μετέχουσι ; τί τούσδ' ἔχθεις ; οἴμοι,
τέκνα, μὴ τί πάθῃθ' ὡς ὑπεραλγῶ.
δεινὰ τυράννων λήματα καὶ πως
ὀλίγ' ἀρχόμενοι πολλὰ κρατοῦντες 120
χαλεπῶς ὀργὰς μεταβάλλουσιν.
τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἴσοισιν
κρείσσον· ἐμοὶ γοῦν, εἰ μὴ μεγάλως,
ὀχυρῶς γ' εἴη καταγηράσκειν.

τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν
 τοῦνομα νικᾶ, χρῆσθαί τε μακρῶ
 λῶστα βροτοῖσιν· τὰ δ' ὑπερβάλλοντ'
 οὐδένα καιρὸν δύναται θνητοῖς,
 μείζους δ' ἄτας, ὅταν ὀργισθῆ
 δαίμων, οἴκοις ἀπέδωκεν.

135

130

ΧΟΡΟΣ.

*Ἐκλυόν φωνᾶν, ἔκλυον δὲ βοᾶν

προφθ.

τὰς δύστανού

Κολχίδος, οὐδέ πω ἦπιος· ἀλλά, γε-
 ραῖα, λέξον· ἐπ' ἀμφιπύλου γὰρ ἔ-
 σῶ μελάθρου γόον ἔκλυον· οὐδὲ συν-
 ἦδομαι, ὦ γυναῖ, ἄλγεσι δώματος,
 ἐπεὶ μοι φίλον κέκράνται.

135

ΤΡΟΦΟΣ.

οὐκ εἰσὶ δόμοι· φρούδα τὰδ' ἤδη.
 τὸν μὲν γὰρ ἔχει λέκτρα τυράννων,
 ἣ δ' ἐν θαλάμοις τήκει βιοτήν
 δέσποινα, φίλων οὐδενὸς οὐδὲν
 παραθαλπομένη φρένα μύθοις.

140

ΜΗΔΕΙΑ.

αἰαῖ·

διά μου κεφαλᾶς φλόξ οὐρανία
 βαίη· τί δέ μοι ζῆν ἔτι κέρδος;
 φεῦ φεῦ· θανάτῳ καταλυσάιμαν
 βιοτὰν στυγεράν προλιπούσα.

145

ΧΟΡΟΣ.

αἶες, ὦ Ζεῦ καὶ γὰ καὶ φῶς,
ἀχάν οἶάν ἃ δύστανός

στρ.

μέλπει νύμφά ;
τίς σοί ποτε τὰς ἀπλάτου
κοίτας ἔρος, ὦ ματαία,
σπεύσει θανάτου τελευτάν ;

150

μηδέν τῶδε λίσσου.

εἰ δὲ σὸς πόσις

155

καινὰ λέχη σεβίζει,
κείνῳ τῶδε μὴ χαράσσου.
Ζεὺς σοι τῶδε συνδικήσει.
μὴ λίαν τάκου *Ζητῶν ἄλλοις.*
δύρομένα σὸν εὐνέταν.

ΜΗΔΕΙΑ.

ὦ μεγάλα Θέμι καὶ πότνι Ἄρτεμι,
λεύσσεθ' ἃ πάσχω, μεγάλοις ὄρκοις
ἐνδησαμένα τὸν κατάρατον
πόσιω ; ὄν ποτ' ἐγὼ νύμφαν τ' ἐσίδοιμι
αὐτοῖς μελάθροις διακναιομένους,
οἱ γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν.
ὦ πάτερ, ὦ πόλις, ὦν ἀπενάσθη
αἰσchrῶς τὸν ἐμὸν κτείνασα κάσιω.

160

165

ΤΡΟΦΟΣ.

κλύεθ' οἷα λέγει κάπιβοᾶται
Θέμιν εὐκταίαν Ζηῆνά θ', ὃς ὄρκων

θνητοῖς ταμίας νενόμισται ;
οὐκ ἔστιν ὅπως ἔν τινι μικρῷ
δέσποινα χόλον καταπαύσει.

178

ΧΟΡΟΣ.

πῶς ἂν ἐς ὄψιν τὰν ἀμετέραν
ἔλθοι μύθων τ' αὐδαθέντων

ἀντ.

δέξαιτ' ὀμφάν,

175

εἴ πως βαρύθυμον ὄργαν μι
καὶ λήμα φρενῶν μεθείη ;

μήτοι τό γ' ἐμὸν πρόθυμον | 39, 2

φίλοισιν ἀπέστω.

ἀλλὰ βᾶσά νιν

188

δεῦρο πόρευσον οἴκων

ἔξω, φίλα καὶ τάδ' αὔδα,

σπεύσασα πρὶν τι κακῶσαι

τοὺς ἔσω· πένθος

γὰρ μεγάλως τόδ' ὀρμάται.

ΤΡΟΦΟΣ.

δράσω τάδ'· ἀτὰρ φόβος εἰ πείσω

δέσποιναν ἐμήν·

185

μόχθου δὲ χάριν τήνδ' ἐπιδώσω.

καίτοι τοκάδος δέργμα λεαίνης

ἀποταυροῦται δμωσίν, ὅταν τις

μῦθον προφέρων πέλας ὀρμηθῇ.

σκαιοὺς δὲ λέγων κούδέν τι σοφοὺς

190

τοὺς πρόσθε βροτοὺς οὐκ ἂν ἀμάρτοις,

οἵτινες ὕμνους ἐπὶ μὲν θαλίαις

ἐπὶ τ' εἰλαπίνας καὶ παρὰ δείπνοις
 εὔροντο βίου τερπνὰς ἀκοάς·
 στυγίους δὲ βροτῶν οὐδεὶς λύπας
 εὔρετο μούσῃ καὶ πολυχόρδοις
 ῥῥαῖς παύειν, ἐξ ὧν θάνατοι
 δειναί τε τύχαι σφάλλουσι δόμους.
 καίτοι τάδε μὲν κέρδος ἀκείσθαι
μολπαῖσι βροτούς· ἵνα δ' εὔδειπνοι
 δαῖτες, τί μάτην τείνουσι βοήν ;
 τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ
 δαιτὸς πλήρωμα βροτοῖσιν.

195

200

ΧΟΡΟΣ.

ἰαχάν ἄϊον πολύστονον
 γόων, λιγυρά δ' ἄχεα μογερά
 βοᾶ τὸν ἐν λέχει προδόταν κακόνυμφον·
 θεοκλυτεῖ δ' ἄδικα παθοῦσα
 τὰν Ζηνὸς ὀρκίαν Θέμιν, ἃ νιν ἔβασεν
 Ἑλλάδ' ἐς ἀντίπορον
 δι' ἅλα νύχιον ἐφ' ἄλμυράν
 πόντου κλήδ' ἀπέραντον.

ἐπιφθ.

205

210

ΜΗΔΕΙΑ.

Κορίνθιαι γυναῖκες, ἐξήλθον δόμων,
 μή μοί τι μέμφησθ'· οἶδα γὰρ πολλοὺς βροτῶν
σεμνοὺς γεγῶτας, τοὺς μὲν ὀμμάτων ἀπο,
 τοὺς δ' ἐν θυραίοις· οἱ δ' ἀφ' ἡσύχου ποδὸς
δύσκληιαν ἐκτήσαντο καὶ ῥαθυμίαν.
 δίκη γὰρ οὐκ ἔνεστ' ἐν ὀφθαλμοῖς βροτῶν,

215

ὅστις πρὶν ἀνδρὸς σπλάγχχνον ἐκμαθεῖν σαφῶς 220
 σττυγεί δεδορκῶς, οὐδὲν ἠδικημένος.

χρῆ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει·
 οὐδ' ἀστὸν ἦνεσ' ὅστις αὐθάδης γεγῶς
 πικρὸς πολίταις ἐστὶν ἀμαθίας ὑπο.

ἐμοὶ δ' ἄελπτον πρᾶγμα προσπεσὸν τόδε 225
 ψυχὴν διέφθαρκ'· οἴχομαι δὲ καὶ βίου
 χάριν μεθεῖσα κατθανεῖν χρήζω, φίλαι.

ἐν ᾧ γὰρ ἦν μοι πάντα, γυγνώσκεις καλῶς,
 κάκιστος ἀνδρῶν ἐκβέβηχ' οὐμὸς πόσις.
 πάντων δ' ὅσ' ἐστ' ἐμψυχα καὶ γνώμην ἔχει 230
 γυναικῆς ἐσμὲν ἀθλιώτατον φυτόν·

ὡς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῆ
 πόσιν πρίασθαι δεσπότην τε σώματος
 λαβεῖν· κακοῦ γὰρ τοῦτ' ἐτ' ἄλγιον κακόν·

κἂν τῷδ' ἀγὼν μέγιστος, ἢ κακὸν λαβεῖν 235
 ἢ χρηστόν. οὐ γὰρ εὐκλεεῖς ἀπαλλαγὰι
 γυναιξίν, οὐδ' οἷόν τ' ἀνήμασθαι πόσιν.

εἰς καινὰ δ' ἦθη καὶ νόμους ἀφιγμένην
 δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν,
 ὅτῳ μάλιστα χρῆσεται συνευνέτη. 240

κἂν μὲν τὰδ' ἡμῖν ἐκπονουμέναισι εὐ
 πόσις ξυνοικῆ μὴ βία φέρων ζυγόν,
 ζηλωτὸς αἰῶν· εἰ δὲ μή, θανεῖν χρεῶν.

ἀνὴρ δ' ὅταν τοῖς ἔνδον ἄχθηται ξυνών,
 ἔξω μολῶν ἔπαυσε καρδίαν ἄσης, 245

ἢ πρὸς φίλον τιν' ἢ πρὸς ἡλικας τραπέϊς·
 ἡμῖν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.
 λέγουσι δ' ἡμᾶς ὡς ἀκίνδυνον βίον

ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί·
 κακῶς φρονοῦντες· ὡς τρεῖς ἂν παρ' ἄσπίδα 280
 στήναι θέλοιμ' ἂν μᾶλλον ἢ τεκεῖν ἅπαξ.
 ἀλλ' οὐ γὰρ αὐτὸς πρὸς σὲ κάμ' ἤκει λόγος·
 σοὶ μὲν πόλις θ' ἦδ' ἐστὶ καὶ πατὴρ δόμοι
 βίου τ' ὄνησις καὶ φίλων συνουσία,
 ἐγὼ δ' ἔρημος ἄπολις οὐσ' ὑβρίζομαι 285
 πρὸς ἀνδρός, ἐκ γῆς βαρβάρου λελησμένη,
 οὐ μητέρ', οὐκ ἀδελφόν, οὐχὶ συγγενῆ
 μεθορμίσασθαι τῆσδ' ἔχουσα συμφορᾶς.
 τοσόνδε δ' ἐκ σου τυγχάνειν βουλήσομαι,
 ἦν μοι πόρος τις μηχανή τ' ἐξευρεθῆ 290
 πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν
 τὸν δόντα τ' αὐτῷ θυγατέρ' ἢ τ' ἐγῆματο,
 σιγᾶν. γυνὴ γὰρ τᾶλλα μὲν φόβου πλέα,
 κακὴ δ' ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν·
 ὅταν δ' ἐς εὐνῆν ἠδίκημένη κυρῆ, 295
 οὐκ ἔστιν ἄλλη φρῆν μαιφονωτέρα.

ΧΟΡΟΣ.

δράσω τάδ'· ἐνδίκως γὰρ ἐκτίσει πόσιν,
 Μῆδεια. πενθεῖν δ' οὐ σε θαυμάζω τύχας.
 ὀρῶ δὲ καὶ Κρέοντα, τῆσδ' ἄνακτα γῆς,
 στείχοντα, καινῶν ἄγγελον βουλευμάτων. 300

ΚΡΕΩΝ.

σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην,
 Μῆδειαν, εἶπον τῆσδε γῆς ἔξω περᾶν
 φυγάδα, λαβοῦσαν δισσὰ σὺν σαυτῇ τέκνα,

καὶ μὴ τι μέλλειν· ὡς ἐγὼ βραβεὺς λόγου
 τοῦδ' εἰμί, κοῦκ ἄπειμι πρὸς δόμους πάλιν
 πρὶν ἂν σε γαίας τερμόνων ἔξω βάλω.

275

ΜΗΔΕΙΑ.

αἰαῖ· πανώλης ἢ τάλαιν' ἀπόλλυμαι.
 ἐχθροὶ γὰρ ἐξιᾶσι πάντα δὴ κάλων,
 κοῦκ ἔστιν ἄτης εὐπρόσοιστος ἔκβασις.
 ἐρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως,
 τίνος μ' ἔκατι γῆς ἀποστέλλεις, Κρέον ;

280

ΚΡΕΩΝ.

δέδοικά σ', οὐδὲν δεῖ παραμπέχειν λόγους,
 μὴ μοί τι δράσης παιδ' ἀνήκεστον κακόν.
 συμβάλλεται δὲ πολλὰ τοῦδε δείματος·
 σοφὴ πέφυκας καὶ κακῶν πολλῶν ἴδρις,
 λυπεῖ δὲ λέκτρων ἀνδρὸς ἐστερημένη.
 κλύω δ' ἀπειλεῖν σ', ὡς ἀπαγγέλλουσί μοι,
 τὸν δόντα καὶ γήμαντα καὶ γαμουμένην
 δράσειν τι. ταῦτ' οὖν πρὶν παθεῖν φυλάζομαι.
 κρεῖσσον δέ μοι νῦν πρὸς σ' ἀπεχθέσθαι, γύναι, 290
 ἢ μαλθακισθένθ' ὕστερον μέγα στένειν.

285

ΜΗΔΕΙΑ.

φεῦ φεῦ·
 οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,
 ἔβλαιψε δόξα μεγάλα τ' εἴργασται κακά.
 χρή δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ' ἀνήρ
 παῖδας περισσῶς ἐκδιδάσκεσθαι σοφούς·
 χωρὶς γὰρ ἄλλης ἧς ἔχουσιν ἀργίας.

295

φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.
 σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ
 δόξεις ἀχρεῖος κοῦ σοφὸς πεφυκέναι.
 τῶν δ' αὖ δοκούντων εἶδέναι τι ποικίλον 300
 κρείστων νομισθεὶς λυπρὸς ἐν πόλει φανεί.
 ἐγὼ δὲ καυτῇ τῆσδε κοινωνῶ τύχης.
 σοφῇ γὰρ οὔσα τοῖς μὲν εἰμ' ἐπίφθονος,
 [τοῖς δ' ἡσυχαία, τοῖς δὲ θατέρου τρόπου,]
 τοῖς δ' αὖ προσάντης. εἰμὶ δ' οὐκ ἄγαν σοφῆ. 305
 σὺ δ' αὖ φοβεῖ με μὴ τι πλημμελὲς πάθης.
οὐχ ᾧδ' ἔχει μοι, μὴ τρέσης ἡμᾶς, Κρέον,
 ᾧστ' εἰς τυράννοὺς ἀνδρας ἐξάμαρτάνειν.
 τί γὰρ σὺ μ' ἠδίκηκας; ἐξέδου κόρην
 ὄτω σε θυμὸς ἦγεν. ἀλλ' ἐμὸν πόσιν 310
 μισῶ. σὺ δ', οἶμαι, σωφρονῶν ἔδρας τάδε.
 καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν.
νυμφεύετ', εὖ πράσσοιτε. τῆνδε δὲ χθόνα
ἔατέ μ' οἰκεῖν. καὶ γὰρ ἠδικημένοι
 σιγησόμεσθα, κρεισσόνων νικώμενοι. 315

ΚΡΕΩΝ.

λέγεις ἀκοῦσαι μαλθάκ', ἀλλ' εἴσω φρενῶν
 ὄρρωδιά μοι μὴ τι βουλευῆς κακόν.
 τοσῶδε δ' ἦσσον ἢ πάρος πέποιθά σοι.
 γυνῆ γὰρ ὀξύθυμος, ὡς δ' αὐτῶς ἀνὴρ,
 ῥᾶν φυλάσσειν ἢ σιωπηλὸς σοφός. 320
 ἀλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λέγε.
 ὡς ταῦτ' ἄραρε, κοῦκ ἔχεις τέχνην ὅπως
 μενεῖς παρ' ἡμῖν, οὔσα δυσμενῆς ἐμοί.

ΜΗΔΕΙΑ.

μή, πρὸς σε γονάτων τῆς τε μεγαύμου κόρης.

ΚΡΕΩΝ.

λόγους ἀναλοῖς· οὐ γὰρ ἂν πείσαις ποτέ. 325

ΜΗΔΕΙΑ.

ἀλλ' ἐξελαῖς με κούδεν αἰδέσει λιτάς; ἴσ' ὅτι τὸ ἐστὶν
ΧΥΤ

ΚΡΕΩΝ.

φιλω γὰρ οὐ σέ μᾶλλον ἢ δόμους ἐμούς.

ΜΗΔΕΙΑ.

ὦ πατρίς, ὡς σου κάρτα νῦν μνείαν ἔχω.

ΚΡΕΩΝ.

πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πολύ.

ΜΗΔΕΙΑ.

φεῦ φεῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα. 330

ΚΡΕΩΝ.

⁶²
ὅπως ἂν, οἶμαι, καὶ παραστῶσιν τύχαι.

ΜΗΔΕΙΑ.

Ζεῦ, μὴ λάθοι σε τῶνδ' ὅς αἴτιος κακῶν.

ΚΡΕΩΝ.

ἔρπ', ὦ ματαία, καί μ' ἀπάλλαξον πόνων.

ΜΗΔΕΙΑ.

πονοῦμεν ἡμεῖς κοῦ πόνων κεχρήμεθα.

ΚΡΕΩΝ.

τάχ' ἐξ ὀπαδῶν χεῖρὸς ὠσθήσει βία.

335

ΜΗΔΕΙΑ.

μὴ δῆτα τοῦτό γ', ἀλλὰ σ' αἰτοῦμαι, Κρέον —

ΚΡΕΩΝ.

ὄχλον παρέξεις, ὡς ἔοικας, ὦ γύναι.

ΜΗΔΕΙΑ.

φευξοῦμεθ'· οὐ τοῦθ' ἰκέτευσά σου τυχεῖν.

ΚΡΕΩΝ.

τί δ' αὖ βιάζει κοῦκ ἀπαλλάσσει χθονός;

ΜΗΔΕΙΑ.

μίαν με μείναι τήνδ' ἕασον ἡμέραν
καὶ ξυμπερᾶναι φροντίδ' ἧ φευξοῦμεθα,
παισίν τ' ἀφορμῆν τοῖς ἐμοῖς, ἐπεὶ πατήρ
οὐδὲν προτιμᾶ μηχανήσασθαι τέκνοισ.
οἴκτειρε δ' αὐτούς· καὶ σύ τοι παίδων πατήρ
πέφυκας· εἰκὸς δ' ἐστὶν εὐνοϊάν σ' ἔχειν.
τοῦμῶ γὰρ οὐ μοι φροντίς, εἰ φευξοῦμεθα,
κείνους δὲ κλαίω συμφορᾷ κεχρημένους.

340

345

ΚΡΕΩΝ.

ἤκιστα τοῦμόν λῆμ' ἔφν τυραννικόν,
 αἰδούμενος δὲ πολλὰ δὴ διέφθορα·
 καὶ νῦν ὄρῳ μὲν ἔξαμαρτάνων, γύναι, 350
 ὁμῶς δὲ τεύξει τοῦδε· προὔννεπώ δέ σοι,
 εἴ σ' ἢ ἴπιούσα λαμπὰς ὄψεται θεοῦ
 καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονός,
 θανεῖ· λέλεκται μῦθος ἀψευδῆς ὄδε.
 [νῦν δ', εἰ μένειν δεῖ, μίμν' ἐφ' ἡμέραν μίαν· 355
 οὐ γάρ τι δράσαις δεινὸν ὧν φόβος μ' ἔχει.]

ΧΟΡΟΣ.

δύστανε γύναι,
 φεῦ φεῦ, μελέα τῶν σῶν ἀχέων.
 ποῖ ποτε τρέψει; τίνα πρὸς ξενίαν
 ἢ δόμον ἢ χθόνα σατῆρα κακῶν 360
 ἐξευρήσεις;
 ὡς εἰς ἄπορόν σε κλύδωνα θεός,
 Μῆδεια, κακῶν ἐπόρευσε.

ΜΗΔΕΙΑ.

κακῶς πέπρακται πανταχῇ· τίς ἀντερεῖ;
 ἀλλ' οὔτι ταύτη ταῦτα μὴ δοκεῖτέ ἴπω. 365
 ἔτ' εἰς' ἀγῶνες τοῖς νεωστὶ νυμφίοις,
 καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.
 δοκεῖς γὰρ ἂν με τόνδε θωπεύσαι ποτε,
 εἰ μὴ τι κερδαίνουσαν ἢ τεχνωμένην;
 οὐδ' ἂν προσεῖπον οὐδ' ἂν ἠψάμην χεροῖν. 370

ὁ δ' εἰς τοσοῦτον μωρίας ἀφίκετο,
 ὥστ', ἐξὸν αὐτῷ τὰ μὲν ἐλεῖν βουλευόμενα
 γῆς ἐκβαλόντι, τήνδ' ἀφήκεν ἡμέραν
 μείναι μ', ἐν ἧ τρεῖς τῶν ἐμῶν ἐχθρῶν νεκροὺς
 θήσω, πατέρα τε καὶ κόρην πόσιν τ' ἐμόν. 375
 πολλὰς δ' ἔχουσα θανασίμους αὐτοῖς ὁδοὺς
 οὐκ οἶδ' ὅποιά πρῶτον ἐγχειρῶ, φίλαι,
 πότερον ὑφάψω δῶμα νυμφικὸν πυρί,
 ἢ θηκτὸν ὄσω φάσγανον δι' ἥπατος,
 σιγῇ δόμους εἰσβάσ' ἵν' ἔστρωται λέχος. 380
 ἀλλ' ἐν τί μοι πρόσαντες· εἰ ληφθήσομαι
 δόμους ὑπερβαίνουσα καὶ τεχνωμένη,
 θανούσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.
 κράτιστα τὴν εὐθείαν, ἧ πεφύκαμεν
 σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἐλεῖν. 385
 εἶεν·
 καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις;
 τίς γῆν ἄσυλον καὶ δόμους ἐχεγγύους
 ξένος παρασχὼν ῥύσεται τοῦμόνδε δέμας;
 οὐκ ἔστι. μείνας' οὖν ἔτι σμικρὸν χρόνον,
 ἦν μὲν τις ἡμῖν πύργος ἀσφαλῆς φανῆ,
 δόλω μέτεμι τόνδε καὶ σιγῇ φόνον· 390
 ἦν δ' ἐξελαύνῃ ξυμφορὰ μὲν ἀμήχανος,
 αὐτῇ ξίφος λαβοῦσα, κεῖ μέλλω θανεῖν,
 κτενῶ σφε, τόλμης δ' εἶμι πρὸς τὸ καρτερόν.
 οὐ γὰρ μὰ τὴν δέσποιναν ἦν ἐγὼ σέβω
 μάλιστα πάντων καὶ ξυνεργὸν εἰλόμην, 395
 Ἐκάτην, μυχοῖς ναίουσαν ἐστίας ἐμῆς,
 χαίρων τις αὐτῶν τοῦμόνδε ἀλγυνεῖ κέαρ.

πικροὺς δ' ἐγὼ σφω καὶ λυγροὺς θήσω γάμους,
πικρὸν δὲ κῆδος καὶ φυγὰς ἐμὰς χθονός.

ἀλλ' εἶα· φείδου μηδὲν ὦν ἐπίστασαι,

400

Μῆδεια, βουλευούσα καὶ τεχνωμένη·

ἔρπ' εἰς τὸ δεινόν· νῦν ἀγὼν εὐφυχίας.

ὄρα's ἂ πάσχεις; οὐ γέλωτα δεῖ σ' ὀφλεῖν

τοῖς Σισυφείοις τοῖς τ' Ἰάσονος γάμοις,

γεγῶσαν ἐσθλοῦ πατρὸς Ἑλίου τ' ἄπο.

405

ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν-

γυναῖκες, εἰς μὲν ἔσθλ' ἀμηχανώταται,

κακῶν δὲ πάντων τέκτονες σοφώταται.

ΧΟΡΟΣ.

* Ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί,

στρ. α'.

καὶ δίκαια καὶ πάντα πάλιν στρέφεται.

411

ἀνδράσι μὲν δόλιαι βουλαί, θεῶν δ'

οὐκέτι πίστις ἄραρεν·

τὰν δ' ἐμὰν εὐκλειαν ἔχειν βιοτὰν στρέψουσι φάμαι·

ἔρχεται τιμὰ γυναικείῃ γένει·

οὐκέτι δυσκέλαδος φάμα γυναικας ἔξει.

420

μοῦσαι δὲ παλαιγενέων λήξουσ' αἰοιδᾶν

ἀντ. α'.

τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.

οὐ γὰρ ἐν ἀμετέρα γνώμα λύρας

ᾧπασε θέσπιν αἰοιδᾶν

425

Φοῖβος, ἀγήτωρ μελέων· ἐπεὶ ἀντάχησ' ἂν ὕμνον

ἀρσένων γέννα· μακρὸς δ' αἰὼν ἔχει

πολλὰ μὲν ἀμετέραν ἀνδρῶν τε μοῖραν εἰπεῖν.

430

σὺ δ' ἐκ μὲν οἴκων πατρώων ἔπλευσας στρ. β'.
μαινομένα κραδίᾳ, διδύμας ὀρίσασα πόντου
 πέτρας· ἐπὶ δὲ ξένα 435
 ναίεις χθονί, τᾶς ἀνάνδρου
 κοίτας ὀλέσασα λέκτρον,
 τάλαινα, φυγὰς δὲ χώρας
 ἄτιμος ἐλαύνει.

βέβακε δ' ὄρκων χάρις, οὐδ' ἔτ' αἰδῶς ἀντ. β'.
 Ἑλλάδι τᾷ μεγάλα μένει, αἰθερία δ' ἀνέπτα. 440
 σοὶ δ' οὔτε πατὴρ δόμοι,
 δύστανε, μεθορμίσασθαι
 μόχθων πάρα, τῶν δὲ λέκτρων
 ἄλλα βασιλεία κρείσσων
 δόμοις ἐπανέστα. 445

ΙΑΣΩΝ.

Οὐ νῦν κατεῖδον πρῶτον ἀλλὰ πολλάκις
 τραχείαν ὄργην ὡς ἀμήχανον κακόν.
 σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν
 κούφως φερούση κρεισσόνων βουλευματα,
 λόγων ματαίων οὐνεκ' ἐκπεσεῖ χθονός. 450
 κάμοι μὲν οὐδὲν πρᾶγμα· μὴ παύση ποτὲ
 λέγουσ' Ἰάσων ὡς κάκιστός ἐστ' ἀνὴρ·
 ἂ δ' εἰς τυράννους ἐστί σοι λελεγμένα,
 πᾶν κέρδος ἡγοῦ ζημιουμένη φυγῆ.
 κἀγὼ μὲν αἰεὶ βασιλέων θυμουμένων 455
 ὄργας ἀφήρουν καὶ σ' ἐβουλόμην μένειν·
 σὺ δ' οὐκ ἀνίεις μωρίας, λέγουσ' αἰεὶ

κακῶς τυράννους· τοιγὰρ ἔκπεσεῖ χθονός.
 ὁμως δὲ κακ τῶνδ' οὐκ ἀπειρηκῶς φίλοις
 ἦκω, τὸ σὸν δὲ προσκοπούμενος, γύναι, 460
 ὡς μήτ' ἀχρήμων σὺν τέκνοισιν ἐκπέσης
 μήτ' ἐνδείης του· πόλλ' ἐφέλκεται φυγῇ
 κακὰ ξὺν αὐτῇ· καὶ γὰρ εἰ σύ με στυγεῖς,
 οὐκ ἂν δυναίμην σοὶ κακῶς φρονεῖν ποτε.

ΜΗΔΕΙΑ.

ὦ παγκάκιστε, τοῦτο γάρ σ' εἰπεῖν ἔχω 465
 γλώσση μέγιστον εἰς ἀνανδρίαν κακόν,
 ἦλθες πρὸς ἡμᾶς, ἦλθες, ἔχθιστος γεγῶς·
 [θεοῖς τε κάμοι παντὶ τ' ἀνθρώπων γένει·]
 οὔτοι θράσος τόδ' ἐστὶν οὐδ' εὐτολμία,
 φίλους κακῶς δράσαντ' ἐναντίον βλέπειν, 470
 ἀλλ' ἡ μεγίστη τῶν ἐν ἀνθρώποις νόσων
 πασῶν, ἀναίδει· εὖ δ' ἐποίησας μολῶν.
 ἐγὼ τε γὰρ λέξασα κουφισθήσομαι
 ψυχὴν κακῶς σε καὶ σὺ λυπήσει κλύων.
 ἐκ τῶν δὲ πρώτων πρώτον ἄρξομαι λέγειν· 475
 ἔσωσά σ', ὡς ἴσασι Ἑλλήνων ὅσοι
 ταῦτ' οὐ συνεισέβησαν Ἀργῶν σκάφος,
 πεμφθέντα ταύρων πυρπνόων ἐπιστάτην
ζεύγλαισι καὶ σπεροῦντα θανάσιμον γνῆν·
 δράκοντα δ', ὃς πάγχρυσον ἀμπέχων δέρας 480
σπείραις ἔσωξε πολυπλόκοις ἄπνυτος ὢν,
 κτείνας ἀνέσχον σοὶ φάος σωτήριον.
 αὐτὴ δὲ πατέρα καὶ δόμους προδοῦσ' ἔμοις
 τὴν Πηλιῶτιν εἰς Ἴωλκὸν ἰκόμην·

σὺν σοί, πρόθυμος μᾶλλον ἢ σοφωτέρα, 485
 Πελίαν τ' ἀπέκτειν', ὥσπερ ἄλγιστον θανεῖν,
 παίδων ὑπ' αὐτοῦ, πάντα δ' ἐξείλον φόβον.
 καὶ ταυθ' ὑφ' ἡμῶν, ὧ κάκιστ' ἀνδρῶν, παθῶν
 προύδωκας ἡμᾶς, καινὰ δ' ἐκθήσω λέχη
 παίδων γεγώτων· εἰ γὰρ ἦσθ' ἄπαις ἔτι, 490
 συγγνώστ' ἂν ἦν σοι τοῦδ' ἐρασθῆναι λέχους.
 ὄρκων δὲ φρούδη πίστις, οὐδ' ἔχω μαθεῖν
 ἢ θεοὺς νομίζεις τοὺς τότε οὐκ ἄρχειν ἔτι,
 ἢ καινὰ κείσθαι θέσμ' ἐν ἀνθρώποις τὰ νῦν,
 ἐπεὶ σύννοισθά γ' εἰς ἔμ' οὐκ εὖορκος ὢν. 495
 φεῦ δεξιὰ χεῖρ, ἧς σὺ πόλλ' ἐλαμβάνου
 καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα
 κακοῦ πρὸς ἀνδρός, ἐλπίδων δ' ἡμάρτομεν.
 ἄγ'· ὡς φίλῳ γὰρ ὄντι σοι κοινώσομαι,
 δοκοῦσα μὲν τί πρὸς γε σοῦ πράξειν καλῶς; 500
 ὅμως δ'· ἐρωτηθεῖς γὰρ αἰσχίων φανεῖ.
 νῦν ποῖ τράπωμαι; πότερα πρὸς πατρὸς δόμους,
 οὓς σοὶ προδοῦσα καὶ πάτραν ἀφικόμην;
 ἢ πρὸς ταλαίνας Πελιάδας; καλῶς γ' ἂν οὔν
 δέξαιντό μ' οἴκοις ὧν πατέρα κατέκτανον. 505
 ἔχει γὰρ οὕτω· τοῖς μὲν οἴκοθεν φίλοις
 ἐχθρὰ καθέστηχ', οὓς δέ μ' οὐκ ἐχρῆν κακῶς
 δρᾶν, σοὶ χάριν φέρουσα πολεμίους ἔχω.
 τοιγάρ με πολλαῖς μακαρίαν ἂν Ἑλλάδα
 ἔθηκας ἀντὶ τῶνδε· θαυμαστὸν δέ σε 510
 ἔχω πόσιν καὶ πιστὸν ἢ τάλαιν' ἐγώ,
 εἰ φεύξομαί γε γαῖαν ἐκβεβλημένη,
 φίλων ἔρημος, σὺν τέκνοις μόνη μόνοις·

καλόν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ,
 πτωχοὺς ἀλάσθαι παῖδας ἢ τ' ἔσφσά σε. 515
 ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὄς κίβδηλος ἦ
 τεκμήρι' ἀνθρώποισιν ὤπασας σαφῆ,
 ἀνδρῶν δ' ὄτῳ χρῆ τὸν κακὸν διειδέειν,
 οὐδεὶς χαρακτήρ ἐμπέφυκε σώματι ;

ΧΟΡΟΣ.

δεινὴ τις ὄργη καὶ δυσίατος πέλει, 520
 ὅταν φίλοι φίλοισι συμβάλωσ' ἔριν.

ΙΑΣΩΝ.

δεῖ μ', ὡς ἔοικε, μὴ κακὸν φῦναι λέγειν,
 ἀλλ' ὥστε ναὸς κεδνὸν οἰακοστρόφον
ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν
 τὴν σὴν στόμαργον, ὦ γύναι, γλωσσαλγίαν. 525
 ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργαίς χάριν,
 Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας
 σώτειραν εἶναι θεῶν τε κἀνθρώπων μόνην.
 σοὶ δ' ἔστι μὲν νοῦς λεπτός, ἀλλ' ἐπίφθονος
 λόγος διελθεῖν, ὡς Ἔρωσ σ' ἠνάγκασε 530
 τόξοις ἀφύκτοις τοῦμόν ἐκσῶσαι δέμας,
 ἀλλ' οὐκ ἀκριβῶς αὐτὸ θήσομαι λίαν·
 ὄπη γὰρ οὖν ᾠνησας, οὐ κακῶς ἔχει.
 μείζω γε μέντοι τῆς ἐμῆς σωτηρίας
 εἴληφας ἢ δέδωκας, ὡς ἐγὼ φράσω. 535
 πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς
 γαῖαν κατοικεῖς καὶ δίκην ἐπίστασαι
 νόμοις τε χρῆσθαι μὴ πρὸς ἰσχύος χάριν·

πάντες δέ σ' ἦσθοντ' οὔσαν Ἑλληνες σοφὴν
 καὶ δόξαν ἔσχες· εἰ δὲ γῆς ἐπ' ἑσχάτοις 540
 ὄροισιν ᾤκεις, οὐκ ἂν ἦν λόγος σέθεν.
 εἷη δ' ἔμοιγε μήτε χρυσὸς ἐν δόμοις
 μήτ' Ὀρφέως κάλλιον ὑμνήσαι μέλος,
 εἰ μὴ πίσημος ἢ τύχη γένοιτό μοι. 545
 τοσαῦτα μέντοι τῶν ἐμῶν πόνων περὶ
ἔλεξ'· ἄμιλλαν γὰρ σὺ προύθηκας λόγων.
 ἂ δ' εἰς γάμους μοι βασιλικοὺς ἠνείδισας,
 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,
 ἔπειτα σῶφρων, εἶτα σοὶ μέγας φίλος 550
 καὶ παισὶ τοῖς ἐμοῖσιν· ἀλλ' ἔχ' ἦσυχος.
 ἐπεὶ μετέστην δευρ' Ἴωλκίας χθονὸς
 πολλὰς ἐφέλκων συμφορὰς ἀμηχάνους,
 τί τοῦδ' ἂν εὐρημ' εὖρον εὐτυχέστερον,
 ἢ παῖδα γῆμαι βασιλέως φυγὰς γεγώς;
 οὐχ, ἢ σὺ κνίξει, σὸν μὲν ἐχθαίρων λέχος, 555
 καινῆς δὲ νύμφης ἡμέρω πεπληγμένος,
 οὐδ' εἰς ἄμιλλαν πολύτεκνον σπουδὴν ἔχων·
 ἄλις γὰρ οἱ γεγῶτες οὐδὲ μέμφομαι·
 ἀλλ' ὡς, τὸ μὲν μέγιστον, οἰκοῖμεν καλῶς 560
 καὶ μὴ σπανιζοίμεσθα, γιγνώσκων ὅτι
 πένητα φεύγει πᾶς τις ἐκποδῶν φίλος,
 παῖδας δὲ θρέψαιμ' ἀξίως δόμων ἐμῶν,
 σπείρας τ' ἀδελφοὺς τοῖσιν ἐκ σέθεν τέκνοις
 εἰς ταῦτ' ἰθὺς καὶ ξυναρτήσας γένος 565
 εὐδαιμονοίην. σοὶ τε γὰρ παίδων τί δεῖ;
 ἐμοί τε λυεῖ τοῖσι μέλλουσιν τέκνοις
τὰ ζῶντ' ὀνήσαι. μῶν βεβούλευμαι κακῶς;

οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος.
 ἀλλ' εἰς τοσοῦτον ἤκεθ' ὥστ' ὀρθομένης
 εὐνῆς γυναιῖκες πάντ' ἔχειν νομίζετε, 570
 ἣν δ' αὖ γένηται ξυμφορά τις εἰς λέχος,
 τὰ λῶστα καὶ κάλλιστα πολεμιώτατα
 τίθεσθε. χρῆν γὰρ ἄλλοθέν ποθεν βροτοὺς
 παῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος·
 χούτως ἂν οὐκ ἦν οὐδὲν ἀνθρώποις κακόν. 575

ΧΟΡΟΣ.

Ἰᾶσον, εὖ μὲν τούσδ' ἐκόσμησας λόγους·
 ὁμως δ' ἔμοιγε, κεῖ παρὰ γνώμην ἐρῶ,
 δοκεῖς προδοὺς σὴν ἄλοχον οὐ δίκαια δρᾶν.

ΜΗΔΕΙΑ.

ἦ πολλὰ πολλοῖς εἰμι διάφορος βροτῶν.
 ἐμοὶ γὰρ ὅστις ἄδικος ὦν σοφὸς λέγειν 580
 πέφυκε, πλείστην ζημίαν ὀφλισκάνει·
 γλώσση γὰρ αὐχῶν τᾶδικ' εὖ περιστελεῖν,
 τολμᾷ πανουργεῖν· ἔστι δ' οὐκ ἄγαν σοφός.
 ὡς καὶ σὺ μὴ νῦν εἰς ἐμ' εὐσχήμεων γένη
 λέγειν τε δεινός· ἐν γὰρ ἐκτενεῖ σ' ἔπος· 585
 χρῆν σ', εἴπερ ἦσθα μὴ κακός, πείσαντά με
 γαμεῖν γάμον τόνδ', ἀλλὰ μὴ συγχῆ φίλων.

ΙΑΣΩΝ.

καλῶς γ' ἂν οὖν σὺ τῶδ' ὑπηρέτεις λόγῳ,
 εἴ σοι γάμον κατεῖπον, ἧτις οὐδὲ νῦν
 τολμᾶς μεθεῖναι καρδίας μέγαν χόλον. 590

ΜΗΔΕΙΑ.

οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος
πρὸς γῆρας οὐκ εὐδοξον ἐξέβαινέ σοι.

ΙΑΣΩΝ.

εὖ νῦν τόδ' ἴσθι, μὴ γυναικὸς οὐνεκα
γῆμαί με λέκτρα βασιλέων ἂ νῦν ἔχω,
ἀλλ', ὥσπερ εἶπον καὶ πάρος, σῶσαι θέλων 695
σέ καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους
φῦσαι τυράννους παῖδας, ἔρυμα δώμασιν.

ΜΗΔΕΙΑ.

μή μοι γένοιτο λυπρὸς εὐδαίμων βίος,
μηδ' ὄλβος ὅστις τὴν ἐμὴν κίττοι φρένα.

ΙΑΣΩΝ.

οἶσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ;
τὰ χρηστὰ μὴ σοι λυπρὰ φαινέσθω ποτέ,
μηδ' εὐτυχούσα δυστυχῆς εἶναι δόκει. 600

ΜΗΔΕΙΑ.

ὑβριζ', ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφή,
ἐγὼ δ' ἔρημος τήνδε φευξοῦμαι χθόνα.

ΙΑΣΩΝ.

αὐτὴ τάδ' εἴλου· μηδέν' ἄλλον αἰτιῶ. 605

ΜΗΔΕΙΑ.

τί δρῶσα; μῶν γαμοῦσα καὶ προδοῦσά σε;

ΙΑΣΩΝ.

ἀρὰς τυράννοις ἀνοσίους ἀρωμένη.

ΜΗΔΕΙΑ.

καὶ σοῖς ἀραία γ' οὔσα τυγχάνω δόμοις.

ΙΑΣΩΝ.

ὡς οὐ κρινούμαι τῶνδέ σοι τὰ πλείονα.
 ἀλλ' εἴ τι βούλει παισὶν ἢ σαντῆς φυγῇ
 προσωφέλημα χρημάτων ἐμῶν λαβεῖν, 610
 λέγ'· ὡς ἔτοιμος ἀφθόνῳ δοῦναι χερὶ
 ξένοις τε πέμπειν σύμβολ', οἱ δράσουσί σ' εὔ.
 καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι·
 λήξασα δ' ὀργῆς κερδανεῖς ἀμείνονα. 615

ΜΗΔΕΙΑ.

οὔτ' ἂν ξένοισι τοῖσι σοῖς χρησαίμεθ' ἂν,
 οὔτ' ἂν τι δεξαίμεσθα, μήθ' ἡμῖν δίδου·
 κακοῦ γὰρ ἀνδρὸς δῶρ' ὄνησιν οὐκ ἔχει.

ΙΑΣΩΝ.

ἀλλ' οἶν ἐγὼ μὲν δαίμονας μαρτύρομαι,
 ὡς πάνθ' ὑπουργεῖν σοί τε καὶ τέκνοις θέλω· 620
 σοὶ δ' οὐκ ἀρέσκει τὰγάθ', ἀλλ' αὐθαδία
 φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεῖ πλέον.

ΜΗΔΕΙΑ.

χώρει· πόθῳ γὰρ τῆς νεοδητήτου κόρης
 αἰρεῖ χρονίζων δωμάτων ἐξώπιος·

νύμφευ· ἴσως γάρ· σὺν θεῷ δ' εἰρήσεται· 625
 γαμεῖς τοιοῦτον ὥστε σ' ἀρνείσθαι γάμον.

ΧΟΡΟΣ.

*Ἐρωτες ὑπὲρ μὲν ἄγαν ἔλθόντες οὐκ εὐδοξίαν στρ. α'.
 οὐδ' ἀρετὰν παρέδωκαν ἀνδράσιν· εἰ δ' ἄλις ἔλθοι
 Κύπρις, οὐκ ἄλλα θεὸς εὐχαρις οὕτως. 631
 μήποτ', ὦ δέσποιν', ἐπ' ἐμοὶ χρυσεῶν τόξων ἐφείης
 ἡμέρῳ χρίσασ' ἄφυκτον οἰστόν.

ἀντ. α'.

στέργοι δέ με σωφροσύνα, δῶρημα κάλλιστον θεῶν·
 μηδέ ποτ' ἀμφιλόγους ὄργας ἀκόρεστά τε νείκη,
 θυμὸν ἐκπλήξασ' ἑτέροις ἐπὶ λέκτροις, 639
 προσβάλοι δεινὰ Κύπρις, ἀπτολέμους δ' εὐνάς σεβί-
 ζουσ'
 ὀξύφρων κρίνοι λέχη γυναικῶν.

ὦ πατρίς, ὦ δώματα, μὴ στρ. β'.
 δῆτ' ἀπολις γενοίμαν
 τὸν ἀμηχανίας ἔχουσα δυσπέρατον αἰῶν', οἰκτρότατον
 ἀχέων. 647

θανάτῳ θανάτῳ πάρος δαμείην
 ἀμέραντάνδ' ἐξανύσασα· μόχθων δ' οὐκ ἄλλος ὑπερβενῆ
 γὰς πατρίας στέρεσθαι. 652

εἶδομεν, οὐκ ἐξ ἑτέρων ἀντ. β'.
 μῦθον ἔχω φράσασθαι·
 σὲ γὰρ οὐ πόλις, οὐ φίλων τις ᾤκτισεν παθοῦσαν
 δεινότατα παθέων. 655
 ἀχάριστος ὄλοιθ', ὅτῳ πάρεστι

μη φίλους τιμᾶν, καθαρὰν ἀνοίξαντα κληῖδα φρενῶν·
 ἐμοὶ
 μὲν φίλος οὐποτ' ἔσται.

662

ΑΙΓΕΥΣ.

Μήδεια, χαίρε· τοῦδε γὰρ προοίμιον
 κάλλιον οὐδεὶς οἶδε προσφωνεῖν φίλους.

ΜΗΔΕΙΑ.

ὦ χαίρε καὶ σύ, παῖ σοφοῦ Πανδίου,νος,
 Αἰγεῦ. πόθεν γῆς τῆσδ' ἐπιστρωφᾶ πέδον;

665

ΑΙΓΕΥΣ.

Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον.

ΜΗΔΕΙΑ.

τί δ' ὀμφαλὸν γῆς θεσπιωδὸν ἐστάλης;

ΑΙΓΕΥΣ.

παίδων ἐρευνῶν σπέρμ' ὅπως γένοιτό μοι.

ΜΗΔΕΙΑ.

πρὸς θεῶν, ἄπαις γὰρ δεῦρ' αἰεὶ τείνεις βίον;

670

ΑΙΓΕΥΣ.

ἄπαιδές ἐσμεν δαίμονός τινος τύχη.

ΜΗΔΕΙΑ.

δάμαρτος οὔσης, ἧ λέχους ἄπειρος ὦν;

ΑΙΓΕΥΣ.

οὐκ ἔσμεν εὐνήs ἄζυγες γαμηλίου.

ΜΗΔΕΙΑ.

τί δῆτα Φοῖβος εἶπέ σοι παίδων πέρι;

ΑΙΓΕΥΣ.

σοφώτερ' ἢ κατ' ἄνδρα συμβαλεῖν ἔπη.

675

ΜΗΔΕΙΑ.

θέμις μὲν ἡμᾶs χρησμὸν εἰδέναι θεοῦ;

ΑΙΓΕΥΣ.

μάλιστ', ἐπεὶ τοι καὶ σοφῆs δεῖται φρενός.

ΜΗΔΕΙΑ.

τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν.

ΑΙΓΕΥΣ.

ἄσκού με τὸν προύχοντα μὴ λῦσαι πόδα —

ΜΗΔΕΙΑ.

πρὶν ἂν τί δράσης ἢ τίν' ἐξίκη χθόνα;

680

ΑΙΓΕΥΣ.

πρὶν ἂν πατρώαν αὔθις ἔστῃαν μὸλω.

ΜΗΔΕΙΑ.

σὺ δ' ὡs τί χρῆζων τήνδε ναυστολεῖs χθόνα;

ΜΗΔΕΙΑ.

53

ΑΙΓΕΥΣ.

Πιθεύς τις ἔστι γῆς ἀναξ Τροϊζηνίας.

ΜΗΔΕΙΑ.

παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος.

ΑΙΓΕΥΣ.

τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω.

685

ΜΗΔΕΙΑ.

σοφὸς γὰρ ἀνὴρ καὶ τρίβων τὰ τοιάδε.

ΑΙΓΕΥΣ.

κάμοί γε πάντων φίλτατος δορυξένων.

ΜΗΔΕΙΑ.

ἀλλ' εὐτυχοίης καὶ τύχοις ὄσων ἐρᾶς.

ΑΙΓΕΥΣ.

τί γὰρ σὸν ὄμμα χρώς τε συντέτηχ' ὄδε;

ΜΗΔΕΙΑ.

Αἰγεῦ, κάκιστος ἔστι μοι πάντων πόσις.

690

ΑΙΓΕΥΣ.

τί φῆς; σαφῶς μοι σὰς φράσον δυσθυμίας.

ΜΗΔΕΙΑ.

ἀδικεῖ μ' Ἰάσων οὐδὲν ἐξ ἐμοῦ παθών.

ΑΙΓΕΥΣ.

τί χρήμα δράσας; φράζε μοι σαφέστερον.

ΜΗΔΕΙΑ.

γυναῖκ' ἐφ' ἡμῖν δεσπότην δόμων ἔχει.

ΑΙΓΕΥΣ.

ἦ που τετόλμηκ' ἔργον αἰσχιστον τόδε;

695

ΜΗΔΕΙΑ.

σάφ' ἴσθ'· ἄτιμοι δ' ἐσμὲν οἱ πρὸ τοῦ φίλοι.

ΑΙΓΕΥΣ.

πότερον ἐρασθεῖς ἢ σὸν ἐχθαίρων λέχος;

ΜΗΔΕΙΑ.

μέγαν γ' ἔρωτα· πιστὸς οὐκ ἔφν φίλοις.

ΑΙΓΕΥΣ.

ἴτω νυν, εἴπερ ὡς λέγεις ἐστὶν κακός.

ΜΗΔΕΙΑ.

ἀνδρῶν τυράννων κῆδος ἠράσθη λαβεῖν.

700

ΑΙΓΕΥΣ.

δίδωσι δ' αὐτῷ τίς; πέραινέ μοι λόγον.

ΜΗΔΕΙΑ.

Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας.

ΑΙΓΕΥΣ.

συγγνώστ' ἄγαν ἄρ' ἦν σε λυπεῖσθαι, γύναι.

ΜΗΔΕΙΑ.

ὄλωλα· καὶ πρὸς γ' ἐξελαύνομαι χθονός.

ΑΙΓΕΥΣ.

πρὸς τοῦ; τόδ' ἄλλο καινὸν αὖ λέγεις κακόν. 705

ΜΗΔΕΙΑ.

Κρέων μ' ἐλαύνει φνυγάδα γῆς Κορωθίας.

ΑΙΓΕΥΣ.

ἔῃ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα.

ΜΗΔΕΙΑ.

λόγῳ μὲν οὐχί, καρτερεῖν δὲ βούλεται.
 ἀλλ' ἄντομαί σε τῆσδε πρὸς γενειάδος
 γονάτων τε τῶν σῶν ἱκεσία τε γίγνομαι, 710
 οἴκτειρον οἴκτειρόν με τὴν δυσδαίμονα
 καὶ μή μ' ἔρημον ἐκπεσοῦσαν εἰσίδης,
 δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον.
 οὕτως ἔρως σοι πρὸς θεῶν τελεσφόρος
 γένοιτο παίδων, καὐτὸς ὄλβιος θάνοις. 715
 εὔρημα δ' οὐκ οἶσθ' οἶον εὔρηκας τόδε·
 παύσω δέ σ' ὄντ' ἄπαιδα καὶ παίδων γονὰς
 σπεῖραί σε θήσω· τοιάδ' οἶδα φάρμακα.

ΑΙΓΕΥΣ.

πολλῶν ἕκατι τήνδε σοι δοῦναι χάριν,
 γύναι, πρόθυμός εἰμι, πρῶτα μὲν θεῶν, 720
 ἔπειτα παίδων ὧν ἐπαγγέλλει γονάς.
 εἰς τοῦτο γὰρ δὴ φρουδός εἰμι πᾶς ἐγώ.
 οὕτω δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα,
 πειράσομαί σου προξενεῖν δίκαιος ὢν.
 [τοσόνδε μέντοι σοι προσημαίνω, γύναι· 725
 ἐκ τῆσδε μὲν γῆς οὐ σ' ἄγειν βουλήσομαι,
 αὐτῇ δ' ἕανπερ εἰς ἐμούςς ἐλθῆς δόμους,
 μενεῖς ἄσυλος κοῦ σε μὴ μεθῶ τιני.]
 ἐκ τῆσδε δ' αὐτῇ γῆς ἀπαλλάσσου πόδα·
 ἀναίτιος γὰρ καὶ ξένοις εἶναι θέλω. 730

ΜΗΔΕΙΑ.

ἔσται τάδ'· ἀλλὰ πίστις εἰ γένοιτό μοι
 τούτων, ἔχοιμ' ἂν πάντα πρὸς σέθεν καλῶς.

ΑΙΓΕΥΣ.

μῶν οὐ πέποιθας; ἦ τί σοι τὸ δυσχερές;

ΜΗΔΕΙΑ.

πέποιθα· Πελίου δ' ἐχθρός ἐστί μοι δόμος
 Κρέων τε. τούτοις δ', ὀρκίοισι μὲν ζυγεῖς, 735
 ἄγουσιν οὐ μεθεῖ ἂν ἐκ γαίας ἐμέ·
 λόγοις δὲ συμβὰς καὶ θεῶν ἀνώματος,
 φίλος γένοι' ἂν κάπικηρυκεύματα
 τάχ' ἂν πίθοι σε· τὰμὰ μὲν γὰρ ἀσθενῆ,
 τοῖς δ' ὄλβος ἔστι καὶ δόμος τυραννικός. 740

ΑΙΓΕΥΣ.

πολλὴν ἔλεξας, ὦ γύναι, προμηθίαν·
 ἀλλ' εἰ δοκεῖ σοι, δρᾶν τάδ' οὐκ ἀφίσταμαι.
 ἐμοί τε γὰρ τάδ' ἐστὶν ἀσφαλέςτατα,
 σκῆψίν τιν' ἐχθροῖς σοῖς ἔχοντα δεικνύναι,
 τὸ σὸν τ' ἄραρε μᾶλλον· ἐξηγοῦ θεοῦς.

745

ΜΗΔΕΙΑ.

ὄμνυ πέδον Γῆς πατέρα θ' Ἥλιον πατρὸς
 τοῦμόυ θεῶν τε συντιθεῖς ἅπαν γένος.

ΑΙΓΕΥΣ.

τί χρῆμα δράσειν ἢ τί μὴ δράσειν; λέγε.

ΜΗΔΕΙΑ.

μήτ' αὐτὸς ἐκ γῆς σῆς ἐμ' ἐκβαλεῖν ποτε,
 μήτ' ἄλλος ἦν τις τῶν ἐμῶν ἐχθρῶν ἄγειν
 χρῆζην, μεθήσειν ζῶν ἐκουσίῳ τρόπῳ.

750

ΑΙΓΕΥΣ.

ὄμνυμι Γαίαν Ἥλιου θ' ἀγνὸν σέβας
 θεοῦς τε πάντας ἐμμενεῖν ἅ σου κλύω.

ΜΗΔΕΙΑ.

ἄρκει· τί δ' ὄρκῳ τῷδε μὴ ἰμμένων πάθοις;

ΑΙΓΕΥΣ.

ἅ τοῖσι δυσσεβοῦσι γίγνεται βροτῶν.

755

ΜΗΔΕΙΑ.

χαίρων πορεύου· πάντα γὰρ καλῶς ἔχει.
 καὶ γὰρ πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,
 πράξασ' ἅ μέλλω καὶ τυχοῦσ' ἅ βούλομαι.

ΧΟΡΟΣ.

ἀλλά σ' ὁ Μαίιας πομπαῖος ἀναξ
 πελάσειε δόμοις, ὧν τ' ἐπίνοιαν
 σπεύδεις κατέχων πράξειας, ἐπεὶ
 γενναῖος ἀνὴρ,
 Αἰγεῦ, παρ' ἐμοὶ δεδόκησαι.

760

ΜΗΔΕΙΑ.

ὦ Ζεῦ Δίκη τε Ζηνὸς Ἥλιον τε φῶς,
 νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλαι,
 γενησόμεσθα κεῖς ὁδὸν βεβήκαμεν·
 νῦν δ' ἐλπίς ἐχθροὺς τοὺς ἐμοὺς τίσειν δίκην.
 οὗτος γὰρ ἀνὴρ ἢ μάλιστ' ἐκάμνομεν
 λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων·
 ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων,
 μολόντες ἄστνυ καὶ πόλισμα Παλλάδος.
 ἦδη δὲ πάντα τὰμά σοι βουλευμάτα
 λέξω· δέχου δὲ μὴ πρὸς ἡδονὴν λόγους.
 πέμψασ' ἐμῶν τιν' οἰκετῶν Ἰάσονα
 εἰς ὄψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι·
 μολόντι δ' αὐτῷ μαλθακοὺς λέξω λόγους,
 ὡς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχει,
 [γάμους τυράννων οὓς προδοὺς ἡμᾶς ἔχει
 καὶ ξύμφορ' εἶναι καὶ καλῶς ἐγνωσμένα.]

765

770

775

παῖδας δὲ μείναι τοὺς ἐμοὺς αἰτήσομαι, 780
 οὐχ ὡς λιποῦσ' ἂν πολεμίας ἐπὶ χθονὸς
 ἐχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι,
 ἀλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω.
 πέμψω γὰρ αὐτοὺς δῶρ' ἔχοντας ἐν χεροῖν
 νύμφη φέροντας, τήνδε μὴ φεύγειν χθόνα, 785
 λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον·
 κἄνπερ λαβοῦσα κόσμον ἀμφιθῆ' χροῖ,
 κακῶς ὀλείται πᾶς θ' ὅς ἂν θίγη κόρης·
 τοιοῖσδε χρίσω φαρμάκοις δωρήματα.
 ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον· 790
 ᾧμωξα δ' οἶον ἔργον ἔστ' ἐργαστέον
 τοῦντεῦθεν ἡμῶν· τέκνα γὰρ κατακτενῶ
 τὰμ'· οὐτις ἔστιν ὅστις ἐξαιρήσεται·
 δόμον τε πάντα συγχέασ' Ἰάσονος
 ἔξειμι γαίης, φιλάτων παίδων φόνον 795
 φεύγουσα καὶ τλᾶσ' ἔργον ἀνοσιώτατον.
 οὐ γὰρ γελᾶσθαι τλητὸν ἐξ ἐχθρῶν, φίλαι.
 ἴτω· τί μοι ζῆν κέρδος; οὔτε μοι πατρίς
 οὔτ' οἶκος ἔστιν οὔτ' ἀποστροφή κακῶν.
 ἡμάρτανον τόθ', ἠνίκ' ἐξελίμπανον 800
 δόμους πατρώους, ἀνδρὸς Ἑλλήνος λόγοις
 πεισθεῖσ', ὃς ἡμῶν σὺν θεῷ τίσει δίκην.
 οὔτ' ἐξ ἐμοῦ γὰρ παῖδας ὄψεται ποτε
 ζῶντας τὸ λοιπὸν οὔτε τῆς νεοζύγου
 νύμφης τεκνώσει παῖδ', ἐπεὶ κακὴν κακῶς 805
 θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις.
 μηδεῖς με φαύλην κἀσθενῆ νομιζέτω
 μηδ' ἡσυχαίαν, ἀλλὰ θατέρου τρόπου,

βαρείαν ἐχθροῖς καὶ φίλοισιν εὐμενῇ·
τῶν γὰρ τοιούτων εὐκλεέστατος βίος.

810

ΧΟΡΟΣ.

ἐπεὶπερ ἡμῶν τόνδ' ἐκοίνωσας λόγον,
σέ τ' ὠφελεῖν θέλουσα καὶ νόμοις βροτῶν
ξυλλαμβάνουσα δρῶν σ' ἀπεννέπω τάδε.

ΜΗΔΕΙΑ.

οὐκ ἔστιν ἄλλως· σοὶ δὲ συγγνώμη λέγειν
τάδ' ἐστί, μὴ πάσχουσαν ὡς ἐγὼ κακῶς.

815

ΧΟΡΟΣ.

ἀλλὰ κτανεῖν σὼ παῖδέ τολμήσεις, γύναι;

ΜΗΔΕΙΑ.

οὕτω γὰρ ἂν μάλιστα δηχθεῖη πόσις.

ΧΟΡΟΣ.

σὺ δ' ἂν γένοιό γ' ἀθλιωτάτη γυνή.

ΜΗΔΕΙΑ.

ἴτω· περισσοὶ πάντες οὖν μέσφ' λόγοι.
ἀλλ' εἶα χῶρει καὶ κόμιζ' Ἰάσονα·
εἰς πάντα γὰρ δὴ σοὶ τὰ πιστὰ χρώμεθα.
λέξης δὲ μηδὲν τῶν ἐμοὶ δεδογμένων,
εἴπερ φρονεῖς εὖ δεσπότηαις γυνή τ' ἔφυς.

820

ΧΟΡΟΣ.

Ἐρχεθεῖδαι τὸ παλαιὸν ὄλβιοι,

στρ. α'.

καὶ θεῶν παῖδες μακάρων, ἱερᾶς 825
 χώρας ἀπορθητῆτος τ' ἀποφερβόμενοι κλεινοτάταν σο-
 φίαν,

ἀεὶ διὰ λαμπροτάτου βαίνοντες ἀβρῶς αἰθέρος, ἔνθα
 ποθ' ἀγνὰς

ἐννέα Πιερίδας Μούσας λέγουσι 833
 ξανθὰν Ἀρμονίαν φυτεῦσαι·

τοῦ καλλιναίου τ' ἀπὸ Κηφισοῦ ῥοᾶς ἀντ. α'.
 τὰν Κύπριν κλήζουσιν ἀφυσσαμένηαν 836
 χώραν καταπνεῦσαι μετρίας ἀνέμων [αὔρας]·
 ἀεὶ δ' ἐπιβαλλομένηαν χαίταισιν εὐώδη ῥοδέων πλόκον
 ἀνθέων

τᾷ σοφίᾳ παρέδρους πέμπειν ἔρωτας,
 παντοίας ἀρετᾶς ξυνέργους. 845

πῶς οὖν ἱερῶν ποταμῶν στρ. β'.
 ἡ πόλις ἡ φίλων

πόμπιμός σέ χώρα
 τὰν παιδολέτειραν ἔξει,
 τὰν οὐχ ὀσίαν μετ' ἄλλων; 850

σκέψαι τεκέων πλαγάν,
 σκέψαι φόνον οἶον αἴρει.
 μή, πρὸς γονάτων σε πάντως
 πάντῃ σ' ἱκετεύομεν,
 τέκνα φονεύσης. 855

πόθεν θράσος ἡ φρενὸς ἡ ἀντ. β'.
 χειρί, τέκνον, σέθεν
 καρδίᾳ τε λήψει,

δεινὰν προσάγουσα τόλμαν ;
 πῶς δ' ὄμματα προσβαλοῦσα
 τέκνοις ἄδακρυν μοῖραν
 σχήσεις φόνου ; οὐ δυνάσει,
 παίδων ἱκετᾶν πιτνόντων,
 τέγξαι χέρα φοινίαν
 τλάμονι θυμῷ.

860

865

ΙΑΣΩΝ.

Ἦκω κελευσθείς· καὶ γὰρ οὔσα δυσμενῆς
 οὐτᾶν ἀμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι
 τί χρῆμα βούλει καινὸν ἐξ ἐμοῦ, γύναι.

ΜΗΔΕΙΑ.

Ἰᾶσον, αἰτοῦμαί σε τῶν εἰρημένων
 συγγνώμον' εἶναι· τὰς δ' ἐμὰς ὄργας φέρειν
 εἰκός σ', ἐπεὶ νῶν πόλλ' ὑπέιργασται φίλα.
 ἐγὼ δ' ἐμαυτῇ διὰ λόγων ἀφικόμην,
 κάλοιδόρησα· σχετλία, τί μαίνομαι
 καὶ δυσμεναίνω τοῖσι βουλευούσιν εὔ,
 ἐχθρὰ δὲ γαίας κοιράνοις καθίσταμαι
 πόσει θ', ὃς ἡμῖν δρᾶ τὰ συμφορώτατα,
 γήμας τύραννον καὶ κασιγνήτους τέκνοις
 ἐμοῖς φυτεύων ; οὐκ ἀπαλλαχθήσομαι
 θυμοῦ ; τί πάσχω, θεῶν ποριζόντων καλῶς ;
 οὐκ εἰσὶ μὲν μοι παῖδες, οἶδα δὲ χθόνα
 φεύγοντας ἡμᾶς καὶ σπανίζοντας φίλων ;
 ταῦτ' ἐννοήσασ' ἡσθόμην ἀβουλίαν
 πολλὴν ἔχουσα καὶ μάτην θυμουμένη.

875

880

νῦν οὖν ἐπαινῶ σωφρονεῖν τέ μοι δοκεῖς
 κῆδος τόδ' ἡμῖν προσλαβών, ἐγὼ δ' ἄφρων, 885
 ἢ χρῆν μετεῖναι τῶνδε τῶν βουλευμάτων
 καὶ ξυμπεραίνειν καὶ παρεστάναι λέχει,
 νύμφην τε κηδεύουσαν ἦδεσθαι σέθεν.
 ἀλλ' ἐσμέν οἶόν ἐσμεν, οὐκ ἐρῶ κακόν,
 γυναιῖκες· οὐκουν χρῆν σ' ὁμοιοῦσθαι κακοῖς, 890
 οὐδ' ἀντιτείνειν νῆπι' ἀντὶ νηπίων.
 παριέμεσθα καὶ φαμεν κακῶς φρονεῖν
 τότ', ἀλλ' ἄμεινον νῦν βεβούλευμαι τόδε.
 ὦ τέκνα τέκνα, δεῦτε, λείπετε στέγας,
 ἐξέλθετ', ἀσπάσασθε καὶ προσείπατε 895
 πατέρα μεθ' ἡμῶν καὶ διαλλάχθηθ' ἅμα
 τῆς πρόσθεν ἔχθρας εἰς φίλους μητρὸς μέτα·
 σπονδαὶ γὰρ ἡμῖν καὶ μεθέστηκεν χόλος.
 λάβεσθε χειρὸς δεξιᾶς. οἴμοι κακῶν·
 ὡς ἐννοοῦμαι δὴ τι τῶν κεκρυμμένων. 900
 ἄρ', ὦ τέκν', οὕτω καὶ πολλὴν ζῶντες χρόνον
 φίλην ὀρέξετ' ὠλένην; τάλαιν' ἐγώ,
 ὡς ἀρτίδακρὺς εἶμι καὶ φόβου πλέα.
 χρόνῳ δὲ νεῖκος πατρὸς ἐξαιρουμένη
 ὄψιν τέρειναν τήνδ' ἔπλησα δακρῶν. 905

ΧΟΡΟΣ.

κάμοι κατ' ὄσσων χλωρὸν ὠρμήθη δάκρυ·
 καὶ μὴ προβαίη μείζον ἢ τὸ νῦν κακόν.

ΙΑΣΩΝ.

αἰνῶ, γύναι, τάδ', οὐδ' ἐκεῖνα μέμφομαι·

εἰκὸς γὰρ ὄργας θῆλυ ποιεῖσθαι γένος,
 γάμους παρεμπολῶντος ἀλλοίους, πόσει. 910
 ἀλλ' εἰς τὸ λῶον σὸν μεθέστηκεν κέαρ,
 ἔγνωσ δὲ τὴν νικῶσαν ἀλλὰ τῷ χρόνῳ
 βουλήν· γυναικὸς ἔργα ταῦτα σῶφρονος.
 ὑμῶν δέ, παῖδες, οὐκ ἀφροντίστως πατῆρ
 πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν· 915
 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κοριθίας
 τὰ πρῶτ' ἔσεσθαι σὺν κασιγνήτοις ἔτι.
 ἀλλ' αὐξάνεσθε· τᾶλλα δ' ἐξεργάζεται
 πατὴρ τε καὶ θεῶν ὅστις ἐστὶν εὐμενής·
 ἴδοιμι δ' ὑμᾶς εὐτραφεῖς ἤβης τέλος 920
 μολόντας, ἐχθρῶν τῶν ἐμῶν ὑπερτέρους.
 αὐτῆ, τί χλωροῖς δακρύοις τέγγεις κόρας
 στρέψασα λευκὴν ἔμπαλιν παρηίδα,
 κοῦκ ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον;

ΜΗΔΕΙΑ.

οὐδέν· τέκνων τῶνδ' ἐννοουμένη πέρι. 925

ΙΑΣΩΝ.

θάρσει νυν· εὖ γὰρ .. τῶνδε θήσομαι [πέρι].

ΜΗΔΕΙΑ.

δράσω τὰδ'· οὗτοι σοῖς ἀπιστήσω λόγοις·
 γυνὴ δὲ θῆλυ καπὶ δακρύοις ἔφν.

ΙΑΣΩΝ.

τί δή, τάλαινα, τοῖσδ' ἐπιστένεις τέκνοις;

ΜΗΔΕΙΑ.

ἔτικτον αὐτούς· ζῆν δ' ὄτ' ἐξεύχου τέκνα, 930
 εἰσῆλθέ μ' οἶκτος εἰ γενήσεται τάδε.
 ἀλλ' ὦνπερ οὔνεκ' εἰς ἐμούςς ἤκεις λόγους,
 τὰ μὲν λέλεκται, τῶν δ' ἐγὼ μνησθήσομαι.
 ἐπεὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ,
 κάμοι τάδ' ἐστὶ λῶστα, γινώσκω καλῶς, 935
 μήτ' ἐμποδὼν σοὶ μήτε κοιράνοις χθονὸς
 ναίειν· δοκῶ γὰρ δυσμενῆς εἶναι δόμοις·
 ἡμεῖς μὲν ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῆ,
 παῖδες δ' ὅπως ἂν ἐκτραφῶσι σῆ χειρί,
 αἰτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα. 940

ΙΑΣΩΝ.

οὐκ οἶδ' ἂν εἰ πείσαιμι, πειρᾶσθαι δὲ χρή.

ΜΗΔΕΙΑ.

σὺ δ' ἀλλὰ σὴν κέλευσον αἰτεῖσθαι πατρὸς
 γυναῖκα παῖδας τήνδε μὴ φεύγειν χθόνα.

ΙΑΣΩΝ.

μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγώ.

ΜΗΔΕΙΑ.

εἵπερ γυναικῶν ἐστὶ τῶν ἄλλων μία. 945
 συλληψομαι δὲ τοῦδέ σοι καγὼ πόνου·
 πέμψω γὰρ αὐτῇ δῶρ', ἃ καλλιστευέται
 τῶν νῦν ἐν ἀνθρώποισιν, οἶδ' ἐγώ, πολύ,
 [λεπτὸν τε πέπλον καὶ πλόκον χρυσήλατον]

παῖδας φέροντας. ἀλλ' ὅσον τάχος χρεῶν 960
 κόσμον κομίζειν δεῦρο προσπόλων τινά.
 εὐδαιμονήσει δ' οὐχ ἔν ἀλλὰ μυρία,
 ἀνδρός τ' ἀρίστου σοῦ τυχοῦσ' ὁμεινέτου
 κεκτημένη τε κόσμον ὄν ποθ' Ἥλιος
 πατὴρ πατήρ δίδωσιν ἐκγόνοισιν οἷς. 965
 λάζυσθε φερνὰς τάσδε, παῖδες, εἰς χέρας
 καὶ τῇ τυράννῳ μακαρία νύμφη δότε
 φέροντες· οὔτοι δῶρα μεμπτὰ δέξεται.

ΙΑΣΩΝ.

τί δ', ὦ ματαία, τῶνδε σὰς κενοῖς χέρας;
 δοκεῖς σπανίζειν δῶμα βασιλείον πέπλων, 960
 δοκεῖς δὲ χρυσοῦ; σῶζε, μὴ δίδου τάδε.
 εἴπερ γὰρ ἡμᾶς ἀξιοῖ λόγου τινὸς
 γυνή, προθήσει χρημάτων, σάφ' οἶδ' ἐγώ.

ΜΗΔΕΙΑ.

μή μοι σύ· πείθειν δῶρα καὶ θεοὺς λόγος·
 χρυσὸς δὲ κρείστων μυρίων λόγων βροτοῖς. 965
 κείνης ὁ δαίμων, κείνα νῦν αὔξει θεός,
 νέα τυραννεί· τῶν δ' ἐμῶν παίδων φυγὰς
 ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον.
 ἀλλ', ὦ τέκν', εἰσελθόντε πλουσίους δόμους
 πατὴρ νέαν γυναῖκα, δεσπότην δ' ἐμήν, 970
 ἰκετεύετ', ἐξαιτεῖσθε μὴ φεύγειν χθόνα,
 κόσμον διδόντες· τοῦδε γὰρ μάλιστα δεῖ,
 εἰς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.
 ἴθ' ὡς τάχιστα· μητρὶ δ' ὦν ἐρᾷ τυχεῖν
 εὐάγγελοι γένοισθε πράξαντες καλῶς. 975

ΧΟΡΟΣ.

Νῦν ἐλπίδες οὐκέτι μοι παίδων ζῴας, στρ. α'.
 οὐκέτι· στείχουσι γὰρ ἐς φόνον ἤδη.
 δέξεται νύμφα χρυσέων ἀναδεδεσμῶν
 δέξεται δύστανος ἄταν·

ξανθῆ δ' ἀμφὶ κόμα θήσει τὸν Ἄϊδα 980
 κόσμον αὐτὰ χερσὶν λαβοῦσα.

πέσει χάρις ἀμβρόσιός τ' αὐγὰ πέπλον ἀντ. α'.
 χρυσότευκτόν τε στέφανον περιθέσθαι·
 νερτέροις δ' ἤδη πάρα νυμφοκομήσει. 985

τοῖον εἰς ἔρκος πεσεῖται
 καὶ μοῖραν θανάτου δύστανος· ἄταν δ'
 οὐχ ὑπερφεύζεται . . .

στρ. β'.

σὺ δ', ὦ τάλαν, ὦ κακόννυμφε κηδεμῶν τυράννων, 990
 παισὶν οὐ κατειδῶς
 ὄλεθρον βιοτῆ προσάγεις ἀλόχῳ τε σῆ στυγερὸν θά-
 νατον.

δύστανε, μοίρας ὅσον παροίχει. 995

μεταστένομαι δὲ σὸν ἄλγος, ὦ τάλαινα παίδων ἀντ. β'.
 μᾶτερ, ἃ φονεύσεις
 τέκνα νυμφιδίων ἔνεκεν λεχέων, ἃ σοι προλιπὼν ἀνό-
 μως 1000

ἄλλα ξυνοικεῖ πόσις συνεύψ.

ΠΑΙΔΑΓΩΓΟΣ.

Δέσποινα, ἀφείνται παῖδες οἶδε σοι φυγῆς,

καὶ δῶρα νύμφη βασιλῆς ἀσμένη χεροῖν
ἐδέξατ'· εἰρήνη δὲ τὰ κείθεν τέκνοις.

ἔα.

τί συγχυθεῖς ἔστηκας ἠνίκ' εὐτυχεῖς;
[τί σὴν ἔτρεψας ἔμπαλιν παρηίδα
κοῦκ ἀσμένη τόνδ' ἔξ ἐμοῦ δέχει λόγον;]

1005

ΜΗΔΕΙΑ.

αἰαῖ.

ΠΑΙΔΑΓΩΓΟΣ.

τάδ' οὐ ξυνῶδὰ τοῖσιν ἐξηγγελμένοις.

ΜΗΔΕΙΑ.

αἰαῖ μάλ' αὖθις.

ΠΑΙΔΑΓΩΓΟΣ.

μῶν τι' ἀγγέλλων τύχην
οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου;

1010

ΜΗΔΕΙΑ.

ἤγγειλας οἶ' ἤγγειλας· οὐ σὲ μέμφομαι.

ΠΑΙΔΑΓΩΓΟΣ.

τί δὴ κατηφεῖς ὄμμα καὶ δακρυρροεῖς;

ΜΗΔΕΙΑ.

πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ
καγὼ κακῶς φρονούσ' ἐμηχανησάμην.

ΠΑΙΔΑΓΩΓΟΣ.

θάρσει· κάτει τοι καὶ σὺ πρὸς τέκνων ἔτι.

1015

ΜΗΔΕΙΑ.

ἄλλους κατάξω πρόσθεν ἢ τάλαιν' ἐγώ.

ΠΑΙΔΑΓΩΓΟΣ.

οὔτοι μόνη σὺ σῶν ἀπεζύγης τέκνων.
κούφως φέρειν χρὴ θνητὸν ὄντα συμφοράς.

ΜΗΔΕΙΑ.

δράσω τάδ'. ἀλλὰ βαῖνε δωμάτων ἔσω
καὶ παισὶ πόρσυν' οἷα χρὴ καθ' ἡμέραν. 1020
ὦ τέκνα τέκνα, σφῶν μὲν ἔστι δὴ πόλις
καὶ δῶμ', ἐν ᾧ λιπόντες ἀθλίαν ἐμὲ
οἰκήσεται αἰεὶ μητρὸς ἔστερημένοι·
ἐγὼ δ' ἐς ἄλλην γαῖαν εἶμι δὴ φυγὰς,
πρὶν σφῶν ὄνασθαι κάπιδεῖν εὐδαίμονας, 1025
πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους
εὐνάς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.
ὦ δυστάλαινα τῆς ἐμῆς αὐθαδίας. *Σαυαί... καὶ τῆς*
ἄλλως ἄρ' ὑμᾶς, ὦ τέκν', ἐξεθρεψάμην,
ἄλλως δ' ἐμόχθουν καὶ κατεξάνθην πόνοις, 1030
στερρὰς ἐνεγκούσ' ἐν τόκοις ἀλγηδόνας.
ἦ μὴν ποθ' ἦ δύστηνος εἶχον ἐλπίδας
πολλὰς ἐν ὑμῖν γηροβοσκήσειν τ' ἐμὲ
καὶ κατθανοῦσαν χερσὶν εὖ περιστελεῖν, 1035
ζηλωτὸν ἀνθρώποισι· νῦν δ' ὄλωλε δὴ
γλυκεῖα φροντίς. σφῶν γὰρ ἔστερημένη
λυπρὸν διάξω βίοντον ἀλγεινόν τ' ἐμοί.
ὑμεῖς δὲ μητέρ' οὐκέτ' ὄμμασιν φίλοις

ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου.
 φεῦ φεῦ· τί προσδέρκεσθέ μ' ὄμμασιν, τέκνα; 1040
 τί προσγελᾶτε τὸν πανύστατον γέλων;
 αἰαί· τί δράσω; καρδία γὰρ οἴχεται,
 γυναῖκες, ὄμμα φαιδρὸν ὡς εἶδον τέκνων.
 οὐκ ἂν δυναίμην· χαιρέτω βουλευματα
 τὰ πρόσθεν· ἄξω παῖδας ἐκ γαίας ἐμούς. 1045
 τί δεῖ με πατέρα τῶνδε τοῖς τούτων κακοῖς
 λυποῦσαν αὐτὴν δις τόσα κτᾶσθαι κακά;
 οὐ δῆτ' ἔγωγε· χαιρέτω βουλευματα.
 καίτοι τί πάσχω; βούλομαι γέλωτ' ὀφλεῖν
 ἐχθροὺς μεθεῖσα τοὺς ἐμούς ἀζημίους; 1050
 τολμητέον τάδ'. ἀλλὰ τῆς ἐμῆς κάκης,
 τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενός.
 χωρεῖτε παῖδες εἰς δόμους· ὄψω δὲ μὴ
 θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν,
 αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ. 1055
 ᾄ ᾄ.

μὴ δῆτα, θυμέ, μὴ ποτ' ἐργάσῃ τάδε·
 ἔασον αὐτούς, ὦ τάλαν, φείσαι τέκνων·
 ἐκεῖ μεθ' ἡμῶν ζῶντες εὐφρανοῦσί σε.
 μὰ τοὺς παρ' Ἄϊδη νερτέρους ἀλάστορας,
 οὔτοι ποτ' ἔσται τοῦθ' ὅπως ἐχθροῖς ἐγὼ 1060
 παῖδας παρήσω τοὺς ἐμούς καθυβρίσαι.
 [πάντως σφ' ἀνάγκη καταθανεῖν· ἐπεὶ δὲ χρή,
 ἡμεῖς κτενοῦμεν οἵπερ ἐξεφύσαμεν.]
 πάντως πέπρακται ταῦτα κοῦκ ἐκφεύξεται.
 καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πέπλοισί τε 1065
 νύμφη τύραννος ὄλλυται, σάφ' οἶδ' ἐγώ.

ἀλλ' εἶμι γὰρ δὴ τλημονεστάτην ὁδόν,
 καὶ τούσδε πέμψω τλημονεστέραυ ἔτι,
 παῖδας προσειπεῖν βούλομαι. δότ', ὦ τέκνα,
 δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα. 1070
 ὦ φιλότατη χεῖρ, φίλτατον δέ μοι κάρα
 καὶ σχῆμα καὶ πρόσωπον εὐγενὲς τέκνων.
 εὐδαιμονοῖτον, ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε
 πατήρ ἀφείλετ'. ὦ γλυκεῖα προσβολή,
 ὦ μαλθακὸς χρῶς πνεῦμά θ' ἠδιστον τέκνων. 1075
 χωρεῖτε χωρεῖτ'· οὐκέτ' εἶμι προσβλέπειν
 οἷα πρὸς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.
 καὶ μανθάνω μὲν οἷα τολμήσω κακά·
 θυμὸς δὲ κρείστων τῶν ἐμῶν βουλευμάτων,
 ὅσπερ μεγίστων αἷτιος κακῶν βροτοῖς. 1080

ΧΟΡΟΣ.

πολλάκις ἦδη διὰ λεπτοτέρων
 μύθων ἔμολον καὶ πρὸς ἀμίλλας
 ἦλθον μείζους ἢ χρὴ γενεὰν
 θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν
 μούσα καὶ ἡμῖν, ἣ προσομιλεῖ 1085
 σοφίας ἔνεκεν· πάσαισι μὲν οὖ·
 παῦρον δὲ γένος — μίαν ἐν πολλαῖς
 εὖροις ἂν ἴσως —
 οὐκ ἀπόμουσον τὸ γυναικῶν.
 καὶ φημι βροτῶν οὔτινές εἰσιν 1090
 πάντα ἀπειροὶ μηδ' ἐφύτευσαν
 παῖδας, προφέρειν εἰς εὐτυχίαν
 τῶν γειναμένων.

οἱ μὲν ἄτεκνοι δι' ἀπειροσύνην
 εἴθ' ἠδὺ βροτοῖς εἴτ' ἀνιαρὸν
 1085 παῖδες τελέθουσ' οὐχὶ τυχόντες
 πολλῶν μόχθων ἀπέχονται·
 οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις
 γλυκερὸν βλάστημ', ἔσορῶ μελέτη
 κατατρυχομένους τὸν ἅπαντα χρόνον·
 1100 πρῶτον μὲν ὅπως θρέψωσι καλῶς,
 βίότον θ' ὀπόθεν λείψουσι τέκνοις·
 ἔτι δ' ἐκ τούτων εἴτ' ἐπὶ φλαύροις
 εἴτ' ἐπὶ χρηστοῖς
 μοχθοῦσι, τόδ' ἐστὶν ἄδηλον.
 ἐν δὲ τὸ πάντων λοίσθιον ἦδη
 πᾶσιν κατερῶ θνητοῖσι κακόν·
 καὶ δὴ γὰρ ἄλις βίότον θ' εὔρον,
 σῶμά τ' ἐς ἡβην ἤλυθε τέκνων
 χρηστοί τ' ἐγένοντ'· εἰ δὲ κυρήσαι
 1110 δαίμων οὗτος, φροῦδος ἐς Ἄϊδην
 Θάνατος προφέρων σώματα τέκνων.
 πῶς οὖν λύει πρὸς τοῖς ἄλλοις
 τήνδ' ἔτι λύπην ἀνιαροτάτην
 παίδων ἔνεκεν
 θνητοῖσι θεοὺς ἐπιβάλλειν;

ΜΗΔΕΙΑ.

φίλοι, πάλαι τοι προσμένουσα τὴν τύχην
 1120 - караδοκῶ τάκειθεν οἱ προβήσεται.
 καὶ δὴ δέδορκα τόνδε τῶν Ἰάσονος
 στείχοντ' ὀπαδῶν· πνεῦμα δ' ἡρεθισμένον
 δείκνυσιν ὥς τι καινὸν ἀγγελεῖ κακόν.

ΑΓΓΕΛΟΣ.

ὦ δεινὸν ἔργον παρανόμως εἰργασμένη
Μήδεια, φεῦγε φεῦγε, μήτε ναῖαν
λιποῦσ' ἀπήνην μήτ' ὄχον πεδοστιβῆ.

ΜΗΔΕΙΑ.

τί δ' ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;

ΑΓΓΕΛΟΣ.

ὄλωλεν ἡ τύραννος ἀρτίως κόρη 1128
Κρέων θ' ὁ φύσας φαρμάκων τῶν σῶν ὑπο.

ΜΗΔΕΙΑ.

κάλλιστον εἶπας μῦθον, ἐν δ' εὐεργέταις
τὸ λοιπὸν ἤδη καὶ φίλοις ἐμοῖς ἔσει.

ΑΓΓΕΛΟΣ.

τί φῆς; φρονεῖς μὲν ὀρθὰ κοῦ μαίνει, γύναι,
ἥτις τυράννων ἐστίαν ἠκισμένην 1130
χαίρεις κλύουσα κοῦ φοβεῖ τὰ τοιάδε;

ΜΗΔΕΙΑ.

ἔχω τι καγὰ τοῖς γε σοῖς ἐναντίον
λόγοισιν εἰπεῖν· ἀλλὰ μὴ σπέρχου, φίλος,
λέξου δ' ὅπως ὄλοντο· δις τόσον γὰρ ἂν
τέρψειας ἡμᾶς, εἰ τεθνᾶσι παγκάκως.

ΑΓΓΕΛΟΣ.

ἐπεὶ τέκνων σῶν ἦλθε δίπτυχος γονῆ

σὺν πατρὶ καὶ παρῆλθε νυμφικοὺς δόμους,
 ἦσθημεν οἵπερ σοῖς ἐκάμνομεν κακοῖς
 δμῶες· δι' οἴκων δ' εὐθύς ἦν πολὺς λόγος
 σὲ καὶ πόσιν σὸν νεῖκος ἐσπείσθαι τὸ πρὶν. 1140
 κυνεῖ δ' ὁ μὲν τις χεῖρ', ὁ δὲ ξανθὸν κᾶρα
 παίδων· ἐγὼ δὲ καὐτὸς ἡδονῆς ὑπο
 στέγας γυναικῶν σὺν τέκνοις ἄμ' ἐσπόμεν.
 δέσποινα δ' ἦν νῦν ἀντὶ σοῦ θαυμάζομεν,
 πρὶν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα, 1145
 πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἰάσονα·
 ἔπειτα μέντοι προυκαλύψατ' ὄμματα,
 λευκὴν τ' ἀπέστρεψ' ἔμπαλι παρηίδα,
 παίδων μυσαχθεῖς εἰσόδους· πόσις δὲ σὸς
 ὄργα ἀφήρει καὶ χόλον νεάνιδος 1150
 λέγων τάδ'· οὐ μὴ δυσμενῆς ἔσει φίλοις,
 παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κᾶρα,
 φίλους νομίζουσ' οὔσπερ ἂν πόσις σέθεν,
 δέξει δὲ δῶρα καὶ παραιτήσει πατρὸς
 φυγὰς ἀφείναι παισὶ τοῖσδ' ἐμὴν χάριν ; 1155
 ἦ δ' ὡς ἐσεῖδε κόσμον, οὐκ ἠνέσχετο,
 ἀλλ' ἦνεσ' ἀνδρὶ πάντα· καὶ πρὶν ἐκ δόμων
 μακρὰν ἀπεινὰ πατέρα καὶ παῖδας σέθεν,
 λαβοῦσα πέπλους ποικίλους ἡμπίσχετο,
 χρυσοῦν τε θείσα στέφανον ἀμφὶ βοστρύχοις 1160
 λαμπρῶ κατόπτρῳ σχηματίζεται κόμην,
 ἄψυχον εἰκὼ προσγελῶσα σώματος.
 κᾶπειτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται
 στέγας, ἀβρὸν βαίνουσα παλλεύκῃ ποδί,
 δῶροις ὑπερχαίρουσα, πολλὰ πολλάκις 1165

τένοντ' ἐς ὄρθον ὄμμασι σκοπομένην.
 τοῦνθένδε μέντοι δεινὸν ἦν θέαμ' ἰδεῖν·
 χροῖαν γὰρ ἀλλάξασα λεχρία πάλιν
 χωρεῖ τρέμουσα κῶλα καὶ μόλις φθάνει
 θρόνοισιν ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν. 1170
 καὶ τις γεραιὰ προσπόλων δόξασά που
 ἦ Πανὸς ὄργας ἦ τινὸς θεῶν μολεῖν
 ἀνωλόλυξε, πρὶν γ' ὄρᾳ διὰ στόμα
 χωροῦντα λευκὸν ἀφρόν, ὀμμάτων δ' ἀπὸ
 κόρας στρέφουσαν, αἰμά τ' οὐκ ἐνὸν χροῖ· 1175
 εἴτ' ἀντίμολπον ἦκεν ὀλολυγῆς μέγαν
 κωκυτόν. εὐθύς δ' ἦ μὲν εἰς πατρὸς δόμους
 ᾤρμησεν, ἦ δὲ πρὸς τὸν ἀρτίως πόσιν
 φράσουσα νύμφης συμφοράς· ἅπασα δὲ
 στέγη πυκνοῖσιν ἐκτύπει δρομήμασιν. 1180
 ἦδη δ' ἀνέλκων κῶλον ἐκπλέθρου δρόμου
 ταχὺς βαδιστῆς τερμόνων ἂν ἦπτετο·
 ἦ δ' ἐξ ἀναύδου καὶ μύσαντος ὀμματος
 δεινὸν στενάξασ' ἦ τάλαιν' ἠγείρετο·
 διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. 1185
 χρυσοῦς μὲν ἀμφὶ κρατὶ κείμενος πλόκος
 θαυμαστὸν ἴει νᾶμα παμφάγου πυρός·
 πέπλοι δὲ λεπτοί, σῶν τέκνων δωρήματα,
 λευκὴν ἔδαπτον σάρκα τῆς δυσδαίμονος.
 φεύγει δ' ἀναστᾶσ' ἐκ θρόνων πυρουμένη, 1190
 σείουσα χαίτην κρᾶτά τ' ἄλλοτ' ἄλλοσε,
 ῥῖψαι θέλουσα στέφανον· ἀλλ' ἀραρότως
 σύνδεσμα χρυσὸς εἶχε, πῦρ δ', ἐπεὶ κόμην
 ἔσεισε, μᾶλλον δις τόσως τ' ἐλάμπετο.

πίτνει δ' ἔς οὐδας συμφορᾶ νικωμένη, 1196
 πλὴν τῷ τεκόντι κάρτα δυσμαθῆς ἰδεῖν·
 οὐτ' ὀμμάτων γὰρ δῆλος ἦν κατάστασις
 οὐτ' εὐφυνὲς πρόσωπον, αἷμα δ' ἔξ ἄκρου
 ἔσταζε κρατὸς συμπεφυρμένον πυρί,
 σάρκες δ' ἀπ' ὀστέων ὥστε πεύκινον δάκρυ 1200
 γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρεον,
 δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θιγεῖν
 νεκροῦ· τύχην γὰρ εἶχομεν διδάσκαλον.
 πατὴρ δ' ὁ τλήμων συμφορᾶς ἀγνωσίᾳ
 ἄφνω προσελθὼν δῶμα προσπίτνει νεκρῷ· 1205
 ᾧ μωξε δ' εὐθύς, καὶ περιπτύξας δέμας
 κυνεῖ προσαυδῶν τοιάδ'· ᾧ δύστηνε παῖ,
 τίς σ' ᾧδ' ἀτίμως δαιμόνων ἀπώλεσε;
 τίς τὸν γέροντα τύμβον ὀρφανὸν σέθεν
 τίθησιν; οἴμοι, συνθάνοιμί σοι, τέκνον. 1210
 ἐπεὶ δὲ θρήνων καὶ γόων ἐπαύσατο,
 χρῆζων γεραιὸν ἐξαναστήσαι δέμας
 προσείχεθ' ὥστε κισσὸς ἔρνεσιν δάφνης
 λεπτοῖσι πέπλοις, δεινὰ δ' ἦν παλαίσματα·
 ὁ μὲν γὰρ ἤθελ' ἐξαναστήσαι γόνυ, 1215
 ἣ δ' ἀντελάζυτ'· εἰ δὲ πρὸς βίαν ἄγοι,
 σάρκας γεραιᾶς ἐσπάρασσ' ἀπ' ὀστέων.
 χρόνῳ δ' ἀπέστη καὶ μεθῆχ' ὁ δύσμορος
 ψυχῆν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.
 κεῖνται δὲ νεκροὶ παῖς τε καὶ γέρον πατὴρ
 πέλας, ποθεινὴ δακρύοισι συμφορὰ.
 καὶ μοι τὸ μὲν σὸν ἐκποδῶν ἔστω λόγου·
 γνώσει γὰρ αὐτὴ ζημίας ἀποστροφῆν.

τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν,
οὐδ' ἂν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν 1225
δοκοῦντας εἶναι καὶ μεριμνητὰς λόγων
τούτους μεγίστην ζημίαν ὀφλισκάνειν·
θνητῶν γὰρ οὐδεὶς ἐστὶν εὐδαίμων ἀνὴρ·
ὄλβου δ' ἐπιρρυέντος εὐτυχέστερος
ἄλλου γένοιτ' ἂν ἄλλος, εὐδαίμων δ' ἂν οὔ. 1230

ΧΟΡΟΣ.

ἔοιχ' ὁ δαίμων πολλὰ τῆδ' ἐν ἡμέρᾳ
κακὰ ξυνάπτειν ἐνδίκως Ἰάσονι.
ὦ τλήμων, ὧς σου συμφορὰς οἰκτείρομεν,
κόρη Κρέοντος, ἣτις εἰς Ἄιδου πύλας
οἴχει γάμων ἕκατι τῶν Ἰάσονος. 1235

ΜΗΔΕΙΑ.

φίλοι, δέδοκται τοῦργον ὡς τάχιστα μοι
παῖδας κτανούσῃ τῆσδ' ἀφορμᾶσθαι χθονὸς
καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα
ἄλλη φονεῦσαι δυσμενεστέρα χερί.
πάντως σφ' ἀνάγκη κατθανεῖν. ἐπεὶ δὲ χρή, 1240
ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν.
ἀλλ' εἴ' ὀπλίζου, καρδία. τί μέλλομεν
τὰ δεινὰ κάναγκαῖα μὴ πράσσειν κακὰ;
ἄγ', ὦ τάλαινα χεῖρ ἐμή, λαβὲ ξίφος,
λάβ', ἔρπε πρὸς βαλβίδα λυπηρὰν βίου, 1245
καὶ μὴ κακισθῆς μηδ' ἀναμνησθῆς τέκνων
ὡς φίλταθ', ὡς ἔτικτες· ἀλλὰ τήνδε γε
λαθοῦ βραχείαν ἡμέραν παίδων σέθεν,

κάπειτα θρήνει· καὶ γὰρ εἰ κτενεῖς σφ' ὄμως
 φίλοι τ' ἔφυσαν, δυστυχῆς δ' ἐγὼ γυνή. 1250

ΧΟΡΟΣ.

Ἴὼ Γᾶ τε καὶ παμφαῆς στρ. α'.
 ἀκτὶς Ἀελίου, κατίδεδ' ἴδετε τὰν
 ὀλομένηαν γυναῖκα, πρὶν φοιῖαν
 τέκνοις προσβαλεῖν χέρ' αὐτοκτόνον·
 σᾶς γὰρ .. χρυσέας γονᾶς 1255
 ἔβλασταν, θεῶν δ' αἶμα .. πίτνειν
 φόβος ὑπ' ἀνέρων.
 ἀλλὰ νιν, ὧ φάος διογενές, κάτειρ-
 γε, κατὰπαυσον, ἔξελ' οἴκων φονῶντ'
 ἀλαίνοντ' Ἐρινύων ὑπ' ἀλάστορον. 1260

μάταν μόχθος ἔρρει τέκνων, ἀντ. α'.
 μάταν ἄρα γένος φίλιον ἔτεκες, ὧ
 κυανεᾶν λιποῦσα Συμπληγάδων
 πετρᾶν ἀξενωτάταν εἰσβολάν.
 δειλαία, τί σοι φρενῶν βαρὺς 1265
 χόλος προσπίτνει καὶ .. δυσμενῆς
 φόνος ἀμείβεται;
 χαλεπὰ γὰρ βροτοῖς ὁμογενῇ μιά-
 σματ' ἐπὶ γαῖαν αὐτοφόνταις ξυνφ-
 δὰ θεόθεν πίτνοντ' ἐπὶ δόμοις ἄχη. 1270

ΠΑΙΔΕΣ.

....

ΧΟΡΟΣ.

ἀκούεις βοᾶν ἀκούεις τέκνων ; στρ. β΄.
 ἰὼ τλαῖμον, ὦ κακοτυχὲς γύναι. 1274

ΠΑΙΣ Α΄.

οἴμοι, τί δράσω ; ποῖ φύγω μητρὸς χέρας ; 1271

ΠΑΙΣ Β΄.

οὐκ οἶδ', ἀδελφὲ φίλτατ'· ὀλλύμεσθα γάρ.

ΧΟΡΟΣ.

παρέλθω δόμους ; ἀρήξαι φόνον 1275
 δοκεῖ μοι τέκνοις.

ΠΑΙΔΕΣ.

ναί, πρὸς θεῶν, ἀρήξατ'· ἐν δέοντι γάρ·
 ὡς ἐγγυὸς ἦδη γ' ἐσμὲν ἀρκύων ξίφους.

ΧΟΡΟΣ.

τάλαιν', ὡς ἄρ' ἦσθα πέτρος ἢ σίδαρος, ἅτις 1280
 τέκνων ὄν ἔτεκες
 ἄροτον αὐτόχειρι μοίρα κτενεῖς.

μίαν δὴ κλύω μίαν τῶν πάρος ἀντ. β΄.
 γυναῖκ' ἐν φίλοις χέρα βαλεῖν τέκνοις,
 Ἴνῶ μανείσαν ἐκ θεῶν, ὄθ' ἡ Διὸς
 δάμαρ νιν ἐξέπεμψε δωμαίων ἄλη. 1285
 πίτνει δ' ἅ τάλαιν' ἐς ἄλμαν φόνῳ
 τέκνων δυσσεβεῖ,

ἀκτῆς ὑπερτείνασα ποντίας πόδα,
 δυοῖν τε παίδων συνθανοῦσ' ἀπόλλυται.

τί δῆτ' οὖν γένοιτ' ἂν ἔτι δεινόν; ὦ γυναικῶν
 λέχος πολύπονον, 1291
 ὅσα βροτοῖς ἔρεξας ἤδη κακά.

ΙΑΣΩΝ.

Γυναῖκες, αἱ τῆσδ' ἐγγὺς ἔστατε στέγης,
 ἄρ' ἐν δόμοισιν ἢ τὰ δειν' εἰργασμένη 1295
 Μῆδεια τοῖσδ' ἔτ', ἢ μεθέστηκεν φυγῇ;
 δεῖ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω,
 ἢ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος,
 εἰ μὴ τυράννων δώμασιν δώσει δίκην.
 πέποιθ' ἀποκτείνασα κοιράνους χθονὸς
 ἀθῶος αὐτῆ τῶνδε φεύξεσθαι δόμων; 1300
 ἀλλ' οὐ γὰρ αὐτῆς φροντίδ' ὡς τέκνων ἔχω·
 κείνην μὲν οὖς ἔδρασεν ἔρξουσιν κακῶς,
 ἐμῶν δὲ παίδων ἦλθον ἐκσῶσαι βίον,
 μή μοί τι δράσωσ' οἱ προσήκοντες γένει,
 μητρῶον ἐκπράσσοιτες ἀνόσιον φόνου. 1305

ΧΟΡΟΣ.

ὦ τλήμων, οὐκ οἶσθ' οἱ κακῶν ἐλήλυθας,
 Ἴασον· οὐ γὰρ τοῖσδ' ἂν ἐφθέγξω λόγους.

ΙΑΣΩΝ.

τί δ' ἔστιν; ἢ που κάμ' ἀποκτεῖναι θέλει;

ΧΟΡΟΣ.

παῖδες τεθνᾶσι χειρὶ μητρῶα σέθεν.

ΙΑΣΩΝ.

οἴμοι τί λέξεις; ὡς μ' ἀπώλεσας, γύναι. 1310

ΧΟΡΟΣ.

ὡς οὐκέτ' ὄντων σῶν τέκνων φρόντιζε δή.

ΙΑΣΩΝ.

ποῦ γάρ νιν ἔκτειν', ἐντὸς ἧ' ἕλωθεν δόμων;

ΧΟΡΟΣ.

πύλας ἀνοίξας σῶν τέκνων ὄψει φόνου.

ΙΑΣΩΝ.

χαλάτε κληῖδας ὡς τάχιστα, πρόσπολοι,
ἐκλύεθ' ἄρμους, ὡς ἴδω διπλοῦν κακόν, 1315
τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ.

ΜΗΔΕΙΑ.

τί τάσδε κινεῖς κἀναμοχλεύεις πύλας,
νεκρούς ἐρευνῶν κἀμὲ τὴν εἰργασμένην;
παῦσαι πόνου τοῦδ'. εἰ δ' ἐμοῦ χρεῖαν ἔχεις, 1320
λέγ' εἴ τι βούλει, χειρὶ δ' οὐ ψαύσεις ποτέ.
τοιόνδ' ὄχημα πατρὸς Ἥλιος πατῆρ
δίδωσιν ἡμῖν, ἔρυμα πολεμίας χερός.

ΙΑΣΩΝ.

ὦ μῖσος, ὦ μέγιστον ἐχθίστη γύναι
θεοῖς τε κἀμοὶ παντὶ τ' ἀνθρώπων γένει,
ἧτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος 1325

ἔτλης τεκοῦσα καὶ μ' ἄπαιδ' ἀπόλεσας·
 καὶ ταῦτα δράσασ' ἡλιόν τε προσβλέπεις
 καὶ γαῖαν, ἔργον τλᾶσα δυσσεβέστατον.
 ὄλοι· ἐγὼ δὲ νῦν φρονῶ, τότε οὐ φρονῶν
 ὄτ' ἐκ δόμων σε βαρβάρου τ' ἀπὸ χθονὸς 1330
 Ἑλλην' ἐς οἶκον ἠγόμην, κακὸν μέγα,
 πατρός τε καὶ γῆς προδότιν ἧ σ' ἐθρέψατο·
 τῶν σῶν ἀλάστορ' εἰς ἔμ' ἔσκηψαν θεοί·
 κτανοῦσα γὰρ δὴ σὸν κάσιν παρέστιον,
 τὸ καλλίπρωρον εἰσέβης Ἀργοῦς σκάφος. 1335
 ἤρξω μὲν ἐκ τοιῶνδε, νυμφευθεῖσα δὲ
 παρ' ἀνδρὶ τῶδε καὶ τεκοῦσά μοι τέκνα,
 εὐνῆς ἕκατι καὶ λέχους σφ' ἀπόλεσας.
 οὐκ ἔστιν ἧτις τοῦτ' ἂν Ἑλληνὶς γυνὴ
 ἔτλη ποθ', ὣν γε πρόσθεν ἠξίουν ἐγὼ 1340
 γῆμαί σε, κῆδος ἐχθρὸν ὀλέθριόν τ' ἐμοί,
 λείαναν, οὐ γυναῖκα, τῆς Τυρσηνίδος
 Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν.
 ἀλλ' οὐ γὰρ ἂν σε μυρίοις ὀνειδέσει
 δάκοιμι· τοιόνδ' ἐμπέφυκέ σοι θράσος· 1345
 ἔρρ', αἰσχροποιῆ καὶ τέκνων μαιφόνε.
 ἐμοὶ δὲ τὸν ἐμὸν δαίμον' αἰάζειν πάρα,
 ὃς οὔτε λέκτρων νεογάμων ὀνήσομαι,
 οὐ παῖδας οὐς ἔφυσα κάζεθρεψάμην
 ἔξω προσειπεῖν ζῶντας, ἀλλ' ἀπόλεσα. 1350

ΜΗΔΕΙΑ.

μακρὰν ἂν ἐξέτεινα τοῖσδ' ἐναντίον
 λόγοισιν, εἰ μὴ Ζεὺς πατήρ ἠπίστατο

οἷ' ἐξ ἐμοῦ πέπονθας οἶά τ' εἰργάσω ·
 σὺ δ' οὐκ ἔμελλες τᾶμ' ἀτιμάσας λέχη
 τερπνὸν διάξειν βίοτον ἐγγελῶν ἐμοί, 1355
 οὐδ' ἡ τύραννος οὐδ' ὁ σοὶ προσθεὶς γάμους
 Κρέων ἄτιμον τῆσδέ μ' ἐκβαλεῖν χθονός.
 πρὸς ταῦτα καὶ λείαναν, εἰ βούλει, κάλει,
 καὶ Σκύλλαν ἧ Τυρσηνὸν ᾤκησεν πέδον ·
 τῆς σῆς γὰρ ὡς χρὴ καρδίας ἀνθηψάμην. 1360

ΙΑΣΩΝ.

καυτή γε λυπεῖ καὶ κακῶν κοινωνὸς εἶ.

ΜΗΔΕΙΑ.

σάφ' ἴσθι· λυεὶ δ' ἄλγος, ἦν σὺ μὴ ᾔγγελᾷς.

ΙΑΣΩΝ.

ὦ τέκνα, μητρὸς ὡς κακῆς ἐκύρσατε.

ΜΗΔΕΙΑ.

ὦ παῖδες, ὡς ᾔλεσθε πατρώα νόσφ.

ΙΑΣΩΝ.

οὔτοι νυν ἡμῆ δεξιά σφ' ἀπώλεσεν. 1365

ΜΗΔΕΙΑ.

ἀλλ' ὕβρις οἷ τε σοὶ νεοδμηῆτες γάμοι.

ΙΑΣΩΝ.

λέχους σφέ γ' ἠξίωσας οὐνεκα κτανεῖν ;

ΜΗΔΕΙΑ.

σ μικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς;

ΙΑΣΩΝ.

ἦτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν κακά.

ΜΗΔΕΙΑ.

οἶδ' οὐκέτ' εἰσὶ· τοῦτο γάρ, σε δῆξεται.

1370

ΙΑΣΩΝ.

οἶδ' εἰσὶν ὦμοι σὺ κάρᾳ μιάστορες.

ΜΗΔΕΙΑ.

ἴσασιw ὅστις ἦρξε πημονῆς θεοί.

ΙΑΣΩΝ.

ἴσασι δῆτα σὴν γ' ἀπόπτυστον φρένα.

ΜΗΔΕΙΑ.

στύγει· πικρὰν δὲ βάζιν ἐχθαίρω σέθεν.

ΙΑΣΩΝ.

καὶ μὴν ἐγὼ σὴν· ῥάδιοι δ' ἀπαλλαγαί.

1375

ΜΗΔΕΙΑ.

πῶς οὖν; τί δράσω; κάρτα γὰρ καγὼ θέλω.

ΙΑΣΩΝ.

θάψαι νεκρούς μοι τούσδε καὶ κλαῦσαι πάρες.

ΜΗΔΕΙΑ.

οὐ δῆτ', ἐπεὶ σφᾶς τῆδ' ἐγὼ θάψω χερί,
 φέρουσ' ἐς Ἴηρας τέμενος Ἀκραίας θεοῦ,
 ὡς μή τις αὐτοὺς πολεμίων καθυβρίση, 1380
 τύμβους ἀνασπῶν· γῆ δὲ τῆδε Σισύφου
 σεμνήν ἐορτὴν καὶ τέλη προσάψομεν
 τὸ λοιπὸν ἀντὶ τοῦδε δυσσεβοῦς φόνου.
 αὐτῇ δὲ γαίαν εἶμι τὴν Ἐρεχθέως,
 Αἰγεί στυοικῆσουσα τῷ Πανδίωνος. 1385
 σὺ δ', ὥσπερ εἰκός, κατθανεῖ κακὸς κακῶς,
 Ἄργουὺς κᾶρα σὸν λειψάνῳ πεπληγμένος,
 πικρὰς τελευτὰς τῶν ἐμῶν γάμων ἰδών.

ΙΑΣΩΝ.

ἀλλὰ σ' Ἐρινὺς ὀλέσειε τέκνων
 φονία τε Δίκη. 1390

ΜΗΔΕΙΑ.

τίς δὲ κλύει σου θεὸς ἢ δαίμων,
 τοῦ ψευδόρκου καὶ ξειναπάτου;

ΙΑΣΩΝ.

φεῦ φεῦ, μυσαρὰ καὶ παιδολέτορ.

ΜΗΔΕΙΑ.

στείχε πρὸς οἶκους καὶ θάπτ' ἄλοχον.

ΙΑΣΩΝ.

στείχω, δισσωὼν γ' ἄμορος τέκνων. 1395

ΜΗΔΕΙΑ.

οὐπω θρηνεῖς· μένε καὶ γῆρας.

ΙΑΣΩΝ.

ὦ τέκνα φίλτατα.

ΜΗΔΕΙΑ.

μητρί γε, σοὶ δ' οὐ.

ΙΑΣΩΝ.

κἄπειτ' ἔκανες;

ΜΗΔΕΙΑ.

σέ γε πημαίνουσ'.

ΙΑΣΩΝ.

ὦμοι, φίλιον χρήζω στόματος
παίδων ὃ τάλας προσπτύξασθαι.

1400

ΜΗΔΕΙΑ.

νῦν σφε προσαιδᾶς, νῦν ἀσπάζει,
τότ' ἀπωσάμενος.

ΙΑΣΩΝ.

δός μοι πρὸς θεῶν·
μαλακοῦ χρωτὸς ψαῦσαι τέκνων.

ΜΗΔΕΙΑ.

οὐκ ἔστι· μάτην ἔπος ἔρριπται.

ΙΑΣΩΝ.

Ζεῦ, τάδ' ἀκούεις ὡς ἀπελαννόμεθ',
 οἶά τε πάσχομεν ἐκ τῆς μυσαρᾶς
 καὶ παιδοφόνου τῆσδε λεαίνης ;
 ἀλλ' ὅπόσον γοῦν πάρα καὶ δύναμαι
 τάδε καὶ θρηγῶ κάπιθεάζω,
 μαρτυρόμενος δαίμονας ὡς μοι
 τέκν' ἀποκτείνας' ἀποκωλύεις
 ψαῦσαί τε χεροῖν θάψαι τε νεκρούς,
 οὓς μήποτ' ἐγὼ φύσας ὄφελον
 πρὸς σοῦ φθιμένους ἐπιδέσθαι.

ΧΟΡΟΣ.

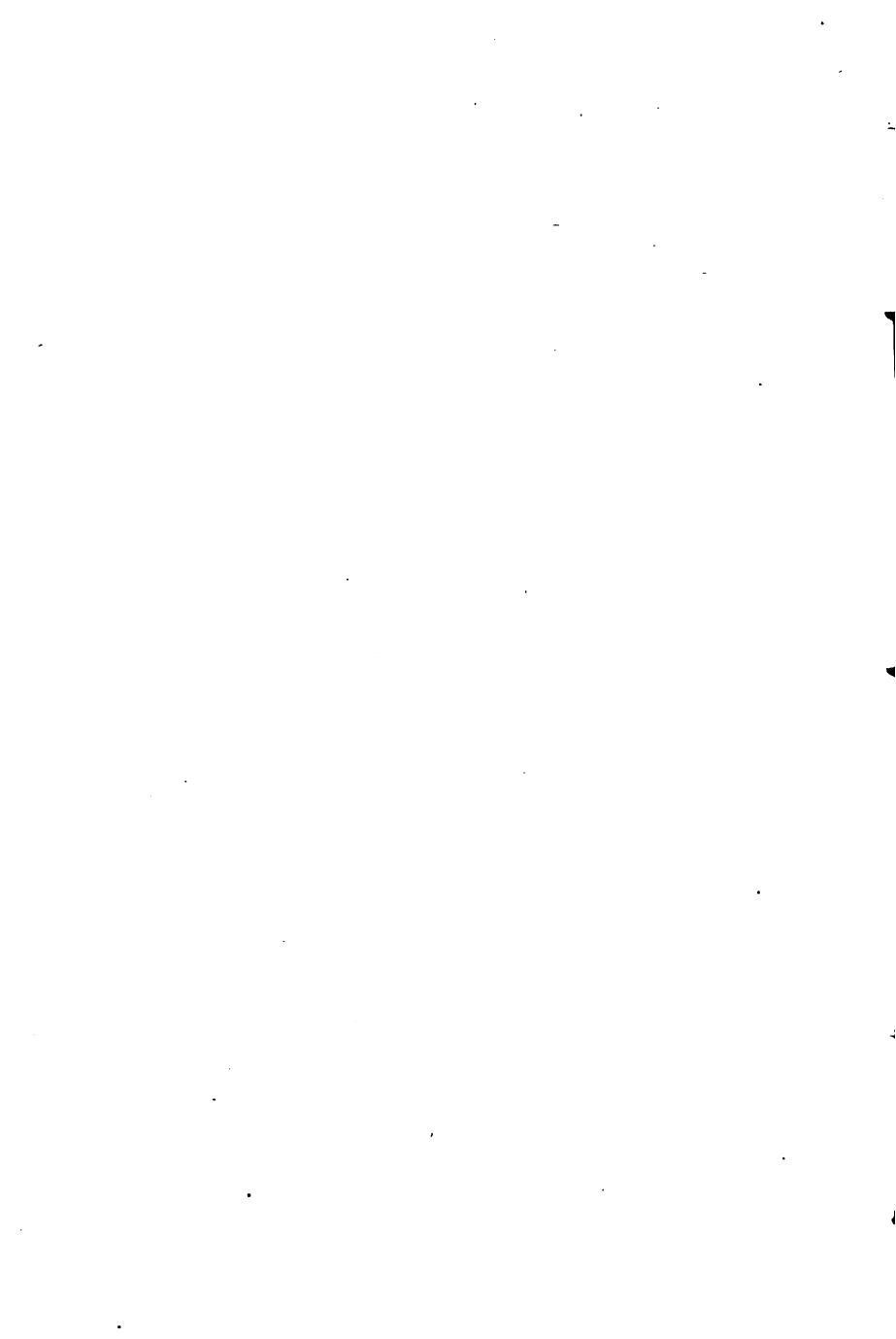
πολλῶν ταμίας Ζεὺς ἐν Ὀλύμπῳ,
 πολλὰ δ' ἀέλπτως κραίνουσι θεοί·
 καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
 τῶν δ' ἀδοκῆτων πόρον εὔρε θεός.
 τοιόνδ' ἀπέβη τόδε πρᾶγμα.

1405

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NOTES.

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ON THE HYPOTHESES.

HYPOTHESIS FIRST. — Ascribed in one manuscript to Dicaearchus, who was a pupil of Aristotle, and whom we know, like his master, to have written such dramaturgical notes. A part is perhaps taken from him, but the last part is plainly written by some one else. — **ἐγγυᾶται** : incorrect ; the play represents the marriage as already over. — **Γλαύκην** : Euripides does not mention her name ; later writers call her sometimes Glaucus, sometimes Creusa. — **μισθὸν τῆς χάριτος** : again inaccurate ; the gifts are sent in suing for a new favor. — **Φερεκύδης**, a native of Leros, who lived at Athens about the time of the Persian wars and made a collection of legends (*ἱστορίαι*) in ten books. — **Σιμωνίδης** of Ceos, the famous poet (556–468 B. C.), who lived chiefly in Athens. — For **ὡς—ποίησαι** we should regularly have **ποίησαι**. — **ὁ τοῦς Νόστους ποιήσας**, the author of the *Nosti*, one of the poems of the Epic Cycle ; it was commonly ascribed to Agias of Troezen. — **Στάφυλος**, an Egyptian Greek of uncertain age, who wrote, among other books, a work *περὶ Θετραλῶν*. — **δοκέι**, sc. ὁ *Ἐβριπίδης*. — **ὑποβαλέσθαι**, *falsely appropriated*, palming it off as his own, as a woman another's child. — **Ἑλλάδος βίος**, in three books, was Dicaearchus' chief work ; it was an account of the customs, institutions, and topography of Greece. — **ὑπομνήμασι** : these were brief notes on various subjects. Those here referred to were in six books, attributed sometimes to Aristotle, sometimes to Theophrastus. — **μέμφονται**, κ. τ. λ. : an unjust criticism ; see on v. 899. — **προπεσεῖν**, *burst*. — **εἰσβολή**, *opening verse*. — **ἐπέφερασίαι**, *further development* of the thought. — **Τιμαχίδας**, a glossographer and commentator of uncertain time ; his remark is wrong ; see on v. 3. — **Ὅμηρος** : *Odys.* ε, 264.

HYPOTHESIS SECOND. — Aristophanes of Byzantium, the famous Alexandrine scholar and librarian (about 200 B. C.), busied himself especially with the criticism of the poets. We possess many such brief notices of his on plays. The *didascaliae*, or statements as to date of representation, etc., were collected from the Athenian choregic inscriptions which commemorated the dramatic contests. — **παρ' οὐδενός**, κ. τ. λ.: that is, neither Aeschylus nor Sophocles composed a play on the same subject. — **πρώτος** (ᾗν), i. e. took the first prize. — **Εὐφορίων**, son of Aeschylus. — **οὐ σφίγγεται**, namely, the satyric play Theristae. It was not, he means, in the Alexandrine library.

ON THE PLAY.

The scene is in Corinth before Medea's house. The nurse, whose speech opens the play, is an old slave-woman, attached, according to Greek custom; to the person of her mistress for life, having been her attendant in childhood and her companion in flight from her father's house. She comes upon the stage from out the house. The prologue is better managed than most of Euripides'; the nurse's soliloquy is naturally brought about and discloses the situation to the hearers in an unconstrained way.

1, 2. **εἶθ' ὄφελ'**: for this formula of wishing, see GMT. § 83, 2; H. 721, b (fine print). — **διαπτάσθαι**: the ship is said to fly, as Hel. 147 and elsewhere its sails are called wings. — **Συμπληγάδας** is object of *διαπτ.* The Symplegades or *συνδρομάδες πέτραι* (in Homer *πλαγκταί*) are fabulous rocks believed to close together and crush ships which attempted to pass between them. Homer thinks of them as somewhere in the west, but later they were identified with two rocks at the mouth of the Bosphorus, where it opens into the Euxine. *κύνειαι* is their standing epithet, so that they are even called *αἱ κύνειαι* outright.

3. There is no *hysteron proteron* in this passage; the nurse says, 'Would that the ship had never sailed, — nay, had never even been built.'

4. **ἐρεμῶσαι**: this verb occurs nowhere else in classic Greek. Hesychius explains it by *κώπαις ἀρμύσαι*. The subject is still *πένκη*. *And would that it had never equipped with oars the hands of those noblest men.* The pine is thought of as furnishing material for oars as well as for ship.

6 fig. **Πολιά**: dat. of advantage, for *Polias*. — **δισποιν' ἐμῆ Μήδεια**: these words make it clear to the spectators who the speaker is. — **πύργους**: the place whither; H. 551; G. § 162. — **θυμὸν ἐκπλαγεῖσα**, *crazed in heart*; *ἐκπλήσσω* of an overpowering passion such as deprives of self-control.

11 fig. A singular case of attraction. **πολιτῶν** (for *πολιταῖς*) takes the

case of ω . The reason is that $\phi\upsilon\gamma\eta$ belongs not to $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omicron\upsilon\sigma\alpha$ but to $\acute{\alpha}\phi\iota\kappa\epsilon\tau\omicron$, so that the relative clause really begins with $\phi\upsilon\gamma\eta$, and $\pi\omicron\lambda\iota\tau\omega\acute{\nu}$ is inside of it, and therefore has to take the case of the relative; H. 809; G. § 154. The regular order would be $\omega\acute{\nu}$ $\pi\omicron\lambda\iota\tau\omega\acute{\nu}$ $\phi\upsilon\gamma\eta$ $\acute{\alpha}\phi\iota\kappa\epsilon\tau\omicron$ $\chi\theta\acute{\omicron}\nu\alpha$, standing, of course, for $\pi\omicron\lambda\iota\tau\alpha\iota\varsigma$ $\omega\acute{\nu}$ $\phi\upsilon\gamma\eta$ $\acute{\alpha}\phi.$ $\chi\theta.$, *pleasing the citizens to whose land she has come in her flight*. Had the poet written $\pi\omicron\lambda\iota\tau\alpha\iota\varsigma$, $\phi\upsilon\gamma\eta$ would be referred to $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omicron\upsilon\sigma\alpha$, and the sentence so be misunderstood. — $\acute{\alpha}\nu\delta\acute{\alpha}\nu\omicron\upsilon\sigma\alpha$ $\mu\acute{\epsilon}\nu$ is answered by $\nu\acute{\upsilon}\nu$ $\delta\acute{\epsilon}$ in 16, but there the expression is changed through the influence of the intervening parenthesis (14, 15); the idea is, 'pleasing to be sure ($\mu\acute{\epsilon}\nu$) her adopted townsmen, and doing all she can to maintain friendly relations with her husband, but still ($\delta\acute{\epsilon}$) involved in strife from his nefarious conduct.'

13. $\acute{\alpha}\tau\eta$, *on her part*, in opposition to Jason's faithlessness.

14. $\eta\pi\epsilon\rho$ by attraction for $\delta\pi\epsilon\rho$; H. 513 c.

16. $\nu\omicron\sigma\epsilon\iota$ $\tau\acute{\alpha}$ $\phi\iota\lambda\tau\alpha\tau\alpha$, *the tenderest ties are failing*.

19. $\alpha\iota\sigma\upsilon\mu\upsilon\acute{\nu}\eta$. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\epsilon\iota$, $\acute{\alpha}\rho\chi\epsilon\iota$. Hesych. The verb is found only here.

25, 26. $\sigma\upsilon\upsilon\eta\tau\acute{\eta}\kappa\omicron\upsilon\sigma\alpha$ $\delta\alpha\kappa\rho\acute{\upsilon}\omicron\iota\varsigma$, *dissolving it (σώμα) in tears*. Others construe $\sigma\upsilon\upsilon\eta\tau\acute{\eta}\kappa\omicron\upsilon\sigma\alpha$ $\chi\rho\acute{\omicron}\nu\omicron\varsigma$, justifying it by $\tau\acute{\eta}\kappa\epsilon\iota$ $\beta\iota\omicron\tau\acute{\eta}\nu$, 141, which, however, is hardly parallel. — $\acute{\epsilon}\pi\epsilon\iota$ means here *ever since*. — $\eta\delta\iota\kappa\eta\mu\acute{\epsilon}\nu\eta$: supplementary participle; H. 799; GMT. § 113.

30. $\eta\acute{\nu}$ $\mu\acute{\eta}$ $\pi\omicron\tau\epsilon$ may be rendered *except when*.

33. $\acute{\alpha}\pi\iota\mu\acute{\alpha}\sigma\alpha\varsigma$ $\acute{\epsilon}\chi\epsilon\iota$, nearly = $\eta\tau\acute{\iota}\mu\alpha\kappa\epsilon\nu$, but with the idea of present continuance more prominent. This use of $\acute{\epsilon}\chi\omega$ with aor. partic. (GMT. § 112, 2, Note 7; H. 797) is a favorite one with Sophocles and Euripides, but is probably not found in Aeschylus.

35. $\acute{\alpha}\pi\omicron\lambda\epsilon\acute{\iota}\pi\epsilon\sigma\theta\alpha\iota$ is passive; *to be bereft*. $\mu\acute{\eta}$ $\acute{\alpha}\pi\omicron\lambda.$ joined by synzesis.

37. $\nu\acute{\epsilon}\omicron\upsilon$ = $\kappa\alpha\kappa\acute{\omicron}\nu$, as often.

38. $\beta\alpha\rho\epsilon\acute{\iota}\alpha$, *resentful*.

40-43. The two first of these verses are plainly interpolated from 379 fig.; the others might be retained (reading $\mu\acute{\eta}$ for η) but that $\tau\acute{\upsilon}\rho\alpha\upsilon\omicron\upsilon\sigma\iota\varsigma$ is awkward and obscure. If the princess is meant, there should be some designation of the gender.

45. $\kappa\alpha\lambda\lambda\iota\upsilon\kappa\iota\omicron\upsilon\sigma\iota\varsigma$ means *victory*, or *the honors of victory*; so $\tau\acute{\omicron}$ $\kappa\alpha\lambda\lambda\iota\upsilon\kappa\iota\omicron\upsilon\sigma\iota\varsigma$ is used Pind. Nem. 3, 17. In the absence of the article it is better to take it as neuter, than as masc. with $\sigma\tau\acute{\epsilon}\phi\alpha\upsilon\omicron\upsilon$ understood, as some have done.

46. $\omicron\upsilon\delta\epsilon$ $\pi\alpha\iota\delta\epsilon\varsigma$ $\sigma\tau\acute{\epsilon}\lambda\chi\omicron\upsilon\sigma\iota$, *here come the children*. For this use of $\omicron\upsilon\delta\epsilon$, very common in the drama, see H. 678 a. — The learner should note the difference between $\tau\rho\acute{\omicron}\chi\omicron\varsigma$ and $\tau\rho\alpha\chi\acute{\omicron}\varsigma$.

49. The $\pi\alpha\iota\delta\alpha\gamma\omega\gamma\acute{\omicron}\varsigma$, who now enters with the two boys, is an aged family-slave of Jason's. Wealthy Greeks, when their boys had outgrown the nursery, gave them into the charge of such trusty slaves, whose duty

it was to attend them wherever they went. — **δαιοποίησ** limits *οικων κτήμα* taken together.

50. **τήνδε** should be translated *thus*. It is similarly used in 689 below.

52. **σοῦ** may depend upon either *μόνη* or *λείπεσθαι*.

57. The Greeks had a superstitious belief in the efficacy of confiding secret anxieties to the natural elements. Andromache (Andr. 91), Electra (Eur. El. 59, Soph. El. 89), and Creusa (Ion 885) do this. A disquieting dream is thus told to the air (Iph. Taur. 42) or the sun (Soph. El. 424).

58. **μολούση**, as if *μοι*, not *με*, had gone before. Several such places are found; thus Iph. Aul. 491, *ἄλλως τέ μ' ἔλεος...εἰσῆλθε συγγένειαν ἔνοου-μῆνυ*. Cp. below 744 and note. The comic poet Philemon (Athen. vii. p. 288) parodied this passage thus: A cook says,

ὦσ' ἡμέρος μ' ὑπῆλθε γῆ τε κούρανῃ
λέξαι μολόντι τοῦψον ὡς ἐσκεύασα.

59. **γάρ** in questions expresses surprise. Transl. *what!*

60. **ζηλώ σε**, *Envious simplicity!* — **μεσοί** (schol. ἀκμάζει), *is at its height*, or *in the middle of its course*.

61. **μῶρος**: nom. of exclamation rather than of address. Medea is meant, *μῶρος* being used here exceptionally as adj. of two endings. This is a common thing with Euripides; cp. 1197 *δῆλος*, 1375 *βῆδαι*.

65. **πρὸς γενέου**: see on 709. — **σύνδουλον**, acc. of person (H. 553; G. § 164), the acc. of the thing being omitted.

67. **οὐ δοκῶν κλίειν**, *pretending not to be listening*. Cp. Hipp. 119, *μὴ δόκει τούτων κλίειν*. *οὐ δοκῶ* is used like *οὐ φημι*, *deny*, *οὐκ εἶναι*, *forbid*, etc.

68. **παισιῶν**, *the gaming-place*. So *οἱ ἰχθύς*, *the fish-market*, *τὰ λάχανα*, *the vegetable-market*, and others. The game of *παισιῶν* resembled ours of draughts, in that it was played on a checkered board with *men* (*ψῆφοι*). There were several varieties of it.

69. All fountains were considered sacred. The famous Pirene, after first welling up near the top of the Acrocorinthus into a basin with no visible outlet, flowed underground and reappeared in the lower town, near the street leading to the Lechaicum, where it was adorned with handsome stonework, and was a favorite place of resort. See Curtius's Pelop. Vol. II. p. 528.

72. **σαφῆς**, *true, correct*.

73. **οὐκ εἶναι**: a very exceptional use of *οὐ*. The rule would require *μή*. The expression seems to be analogous to *χρῆ οὐ* with infin., which is frequent in Eurip.; see 294, 574; Androm. 100, *χρῆ δ' οὐ ποτ' εἰπεῖν οὐδέν' ἄβιον βροτῶν*: Hipp. 645, *χρῆν εἰς γυναῖκα πρόσπολον μὲν οὐ περᾶν*: in cases, too, where it is impossible to say that *οὐ* forms with the infin. a simple idea. The usage arose probably thus: first the *οὐ* was put directly after the *χρῆ* for reasons of emphasis, still belonging to it (so Hipp. 507, and perhaps the

above passage of Androm.), then it gradually attached itself to the infin., and allowed itself to be separated from *χορή*.

74, 75. *πάσχοντας* is supplementary partic.; cp. 38. See GMT. § 112, 1; H. 800. — *εἰ καὶ* because of the negative idea implied in the foregoing question: (surely he will not) *even though he has*, etc.

76. *κηδεμάτων*: H. 581; G. § 175, 2. *λείπεται* expresses inferiority.

78, 79. *ἀπαλώμεσθα*: for the tense see GMT. § 19, N. 6. The nurse speaks for her mistress and the household. — *προσπίσμεν* seems to mean *receive in addition*. A corrupt gloss of Hesychius, *προσπίσθη· προσδέξῃσθε*, confirms this view, though we should have expected the middle. It is the idiom by which, roughly speaking, involuntary acts are spoken of as if they were voluntary. So Hipp. 831 *ἀνακομίζομαι*, *am receiving on myself*; Heracl. 296, *ψυχὴν διακναίσει*, *lose his life*. Wecklein aptly compares *ἀποβάλλειν*, *lose*. — *ἔξηγληκέναί*: the figure is that of a boat which ships a fresh wave before the sailors have bailed the first one out. Cp. Ion 927.

83. *ὄλοιτο μὲν μή*: the meaning is, *I will not indeed wish that he may perish*. So Soph. Phil. 961, *ὄλοιο μήπω, πρὶν μάθοιμι εἰ καὶ πάλιν γνώμην μεταίσει*. In both cases the curse is on the speaker's lips, but is revoked at the moment of utterance.

87. *κέρδους χάριν*, *from motives of selfishness*. This verse looks like an interpolation.

88. *εἰ—γε* = *ἐπει*, *seeing that*; hence *οὐ*, instead of *μή*, is admissible. Jelf's Grammar, § 744, 1. The clause depends on *ἀρτι γιγνώσκεις*, the idea being, 'Are you just beginning, in view of Jason's neglect, to recognize the self-love of men? Did you never meet with an instance of it before?'

90, 91. *ἐρημόσας ἔχε*, *keep secluded*. — *πελάζω* is transitive here and 760, but has its ordinary intrans. sense, 101.

93. *δρασεῖουσιν*: a desiderative verb; H. 472, Rem. j.

94. *πρὶν κατασκήψαι τινα*: "*πρὶν* with the infin. after *negative* sentences is rare in the Attic poets, but more frequent in the Attic prose." Goodwin, MT. § 106, 2, N. 2. *κατασκήπτω* only here takes the accus. It probably means, *strike down as with a thunderbolt* (Schol. *βλάψαι...ὄλον κερανῶσαι*); with dat. on the contrary, simply *fall upon*.

96, 97. Medea's voice is heard in soliloquy within the palace. The anapaests which she speaks are tingured with Doric forms, while those of the nurse are free from them. Anapaestic systems admit Dorisms only exceptionally, to impart greater solemnity or pathos. — *πόνων* is causal genitive in exclamation (H. 592 a; G. § 173, 3) joined to an adjective, as often; cp. 1028. — *πῶς ἂν ὀλόμαν*; *would that I might die*. This form of wish (GMT. § 82, N. 5), not rare in tragedy, occurs again 173.

98. τόδ' ἐκεῖνο, *There it is!* literally, 'this is that' (spoken of before). A common colloquial formula.

106 fig. *It is plain that the storm-cloud of wailing, just beginning to rise, will shortly dart upward with greater fury.* I have given ἀνάξει (from ἀνάσσω = ἀναίσσω), a suggestion of Elmsley's, based on an old variant ἀνάξει found in the Schol. and one Ms. The common reading, ἀνάψει, is hard to explain. Some take it as active for middle, 'will blaze forth' (with lightning), but neither ἀπτεῖν nor its compounds ever use the active in this sense. Others supply Medea as subject, 'that she will light up,' but this accords ill with the opening of the sentence, which shows that νέφος is meant as subject. By reading δήλη or δηλοῖ we might retain ἀνάψει. ἀρχῆς ἐξαιρόμενον = αἰρόμενον ἐξ ἀρχῆς, *rising from its starting-point.* With νέφος οἰωγῆς cp. στεναγμῶν νέφος, H. F. 1140.

112. ὃ κατάρτοι παῖδες: in spite of the nurse's caution, the children, who here enter the house with their attendant, are espied by Medea.

116. σοι may be rendered *pray*. The exact sense is, 'What share do you fancy that,' etc. The nurse does not, of course, intend this for Medea's ears.

118. ὑπεραλωῶ, as implying anxiety, takes the construction of a verb of fearing. ὑπερ-, *exceedingly*.

119. δαυὰ τυράννων λήματα: the nurse has Medea in mind, by no means Creon, as Paley thinks. Medea, as a king's daughter, may be called a τύραννος. For the sentiment the Schol. compares Il. α, 80 fig.

122, 123. γάρ may be justified by supplying the thought, 'All this I disapprove,' implied in the tone of the preceding sentence. Meanwhile, one might translate, *The fact is.* See, however, on 573. — ἐπ' ἰσοῖσιν, *on a footing of equality* with one's fellow-citizens, as in a democracy. To live thus, the nurse says, is better than to be a king. A like sentiment Ion 621, Iph. A. 16. — μεγάλως: not to be understood of regal state, which is entirely deprecated, but of a less dangerous magnificence, the sense being, 'securely at least, even at the expense of all grandeur.'

125-130. Construe τοῦνομα νικᾷ εἰπεῖν, *the name is a better one to speak.* Notice πρῶτα μὲν—τε in correlation; so below, 232, 1101 (cp. 429). — λῆστα (ἔστι): subject is τὰ μέτρια understood. — τὰ δ' ὑπερβάλλοντα, κ. τ. λ., *what exceeds due bounds avails no wholesome thing to mortals.* 'μηδὲν ἄγαν' is the mainspring of Grecian ethics. All excess is ὕβρις, which the gods punish by sending ἀτη. — ἀπέδωκεν: gnomic aorist; H. 707; GMT. § 30. Its subject is still τὰ ὑπερβάλλοντα.

131. The chorus of Corinthian women now appears in the orchestra and sings the Parodos, which consists of four parts, — proöde, strophe, antistrophe, and epode, — separated from each other by anapaests of Medea and the nurse.

134. ἐπ' ἀμφίπυλῳ, κ. τ. λ.: the meaning of these words is doubtful. They are, I think, best taken thus, *I heard a cry near the doorway within the house*; the chorus inferring Medea's nearness to the door from the distinctness of her voice. ἐπί as Heracl. 239, ἐφ' οἴ. Other ways are possible: 1. *Being near the porch (Medea's) I heard a cry within the house.* But the chorus has just arrived and was not 'near the porch' when Medea last spoke, 111. 2. *Being near (my own) doorway I heard a cry in (Medea's) house.* So Wecklein. 3. *Joining ἀμφ. μελάθ., being near the double-doored house, I heard a cry within.* So Elmsley, Paley, Klotz. To this the same objection applies as to 1, and the position of ἔσω is, besides, unfavorable. 4. *I heard a cry inside, in the double-doored house; ἐπί as in ἐπ' οἰκίματος, etc., but this use belongs rather to later prose.* ἀμφίπυλος occurs only here. Klotz and Paley, taking it adjectively, refer it to the outer and inner door (αἰθρῆς and μέγας), but the word as applied to a house can only mean *having a door on both sides.* But as a substantive τὸ ἀμφίπυλον can mean *doorway* or *vestibule*; cp. ἀμφίθυρον, Theocr. xiv. 42, and Schol. Il. ω, 323, "Κύπριοι δὲ παστάδα ἀμφίθυρον, Σικελοὶ δὲ τὴν αἰθρῆν θύραν"; also πρόθυρον. — ἔσω, as often, is for ἐντός, without any idea of motion.

136. συνήδομαι for rejoicing at *misfortunes* is rare, but Hippol. 1286, τὴ τάλας τοῖσδε συνήδει; cp. Rhes. 958.

138. ἐπεὶ...κέκρανται, since it (the household, especially Medea, see v. 11) has endeared itself to me. κέκρανται (sing.) from κραίνω.

139. δόμοι, house, i. e. family. — τάδε, all that.

142. οὐδὲν παρ. φρένα, nothing comforted at heart.

147. βιοτάν, object of καταλυσαίμαν. The same expression, frag. 984, καταλυσαμένους βίον; the active Suppl. 1004, καταλύουσα βίον. — προλιπούσα (αὐτήν).

149. ἄχάν (= ἤχη) is a correction of Nauck, after Elmsley. The Mss. have *λαχάν*, but the tragedians, so far as can be made out, use the second syllable of *λαχή* always long.

151-153. τίς σοί ποτε, κ. τ. λ.: *What longing for that dread resting-place (the grave) would fain hasten for thee the final issue of death?* ἀπλάτου is due to Elmsley, the Mss. having ἀπλάστου or ἀπλήστου; some retain the latter, understanding κόλτρας of the marriage-bed. The future σπέυσα expresses present intention or will: GMT. § 25, 1, N. 6; Kühner, Ausf. Gramm. § 387, 4. Yet it is rather oddly used, and there is some probability in Weil's conjecture, who reads σπέυσει θανάτου τελευτά, as a separate sentence: 'death will of itself come quickly enough.' On θανάτου τελευτάν see H. 561; G. § 167, Note.

154. μηδέν = μηδαμῶς. Not a common use. Androm. 88 and 463; Ar. Ran. 435; Aesch. Ag. 1438.

157. *Be not exasperated with him for this.* τῷδε is properly the cognate accus., H. 547 c; G. § 159, N. 2. Elmsley takes it as *thus*, which, however, will not do in μή μοι τῷδε χάωο, Od. ε 215, ψ 213. See lexicon for the literal meaning of χαράσσεσθαι.

160 fig. Themis, as goddess of divine justice, is appealed to for redress of wrongs, as Soph. Elec. 1064. Hence she is called εὐκταία below, 169, and Ικεσία, Aesch. Suppl. 360. Artemis is the special protectress of females, so naturally invoked by them, as Soph. Elec. 626, 1238; Aesch. Suppl. 1031; Eur. Phoen. 152, 191. — ἔρκους ἐνδησαμένα, namely, when she consented to leave her home with him.

164, 165. αὐτοῖς μελάθροισι: H. 604 end; G. § 188, 5, Note. — πρόσθεν ἀδικεῖν: "the Greek idea was, that to begin the wrong, ὑπάρχειν ἀδικίας, involved the entire guilt, any retaliation being then lawful. Cf. 1372." (Paley.) πρόσθεν may be rendered *unprovoked*.

166, 167. ἀπανάσθην: from ἀποναίω; αἰσχρῶς goes with it. — κάσιν, Apsyrtus; see Introduction, § 11, and note on v. 1334.

169. Ζῆνα: whereas Medea, 160, has not invoked Zeus. This has troubled many commentators, ancient and modern. But Zeus ἄρκιος, the guardian of oaths, would be the first deity on whom Medea would naturally call; and we may suppose that in her previous outbursts (see v. 21) she has called upon him, and that the nurse forgets what particular divinities she has just appealed to. If an emendation is necessary, that of Nauck, Ζῆνός for Ζῆνά θ' (cp. 208, and note), is easy.

171. ἐν τινι μικρῷ, with (the commission of) *any trifling deed*.

173. πῶς ἄν, κ. τ. λ., as 97.

176. εἰ πως, H. 830 at end; somewhat differently GMT. § 53, N. 2. — βαρόθυμος is *sullen*, opposed to δξύθυμος, *quick-tempered, impetuous*.

178. τὸ πρόθυμον = προθυμία, G. § 139, 2; H. 496, 6th ex.

181. φίλα καὶ τὰδ' ἄδδα, sc. εἶναι. τὰδε = ἡμᾶς, more exactly *our party*; so Aesch. Pers. 1. The meaning is, *say too that we are her friends*.

182. σπεύσασα is Wecklein's emendation (who, however, gives τι πρῶν). — The subject of κακῶσαι, Medea, has to be understood.

184. εἰ, as to *whether*; a simple indirect question after an expression of fearing; GMT. § 46, Note 6 (c). Here and Heracl. 791 it stands for μή οὐ, but Andr. 61 for μή.

186. μόχθου χάριν τῆνδε means *the favor of this trouble*, as it were μ. χ. τῷδε. — ἐπιδώσω, *will grant freely*, beyond my obligations.

187. δέργμα: cognate acc. with ἀποταυροῦνται, as if with δέρκεται.

190 fig. The tenor of the following passage is that music might, if rightly employed, be made a comfort in grief, whereas it is only used to heighten needlessly the merriment of feasts.

192 fig. The correlative of μέν is δέ, 195. — ἀκοῆς = ἀκρόαματα.

197. $\xi\zeta$ ὧν refers to λύπας. — θάνατοι, *violent deaths*.

200–203. ἴνα, *where*. — τείνουσι (*utter in long-drawn strains*) of the physical act of singing. — τὸ παρὸν πλήρωμα together. πλήρωμα, *physical satisfaction*. The sense: ‘feasts are merry enough without the aid of song.’ — The nurse here enters the house.

205 fig. Take λιγυρά adverbially (or rather as predicate adj. of effect, = ὥστε λιγυρά εἶναι). μογερά belongs with ἀχέα, and the phrase ἀχέα βοᾶ, as containing a simple idea (= θρηγεῖ), governs the accus. τὸν...κακόνυμφον. *And loudly crying forth her grievous woes she complains of the false bridegroom*, etc. Such constructions, in which a verb and accus., taken together, govern a second accusative, are not infrequent in tragedy. Soph. Elec. 124, τάκεισ οἰμωγὰν τὸν Ἀγαμέμνονα; Bacch. 1289, τὸ μέλλον καρδία πῆδημι ἔχει.

208. τὰν Ζητὸς Θέμιν, *Zeus' own Themis*; that is, his πάρεδρος (Pind. Ol. 8, 27), and inseparable companion. So Θέμις Διὸς κλαρίου, Aesch. Suppl. 360. She is here said to have led Medea into Greece, the idea being that Medea went in reliance on Themis as guardian of the oaths of Jason.

211 fig. δι' ἄλα νύχιον, *over the sea in the night*. — πόντου κληῖδα: the strait of the Bosphorus; called ἀπέραντος, *impenetrable*, because of the Symplegades which guard it. ἀπέραντος has this meaning Aesch. Prom. 153 and 1078; elsewhere it means *endless*. Some give it the latter sense here, justifying it by Homer's Ἑλλησποντος ἀπέρων, Il. ω 545. Both meanings of ἀπέραντος arise naturally, since περῶν means either *pass through* or *go through with*.

214. Medea appears on the stage.

215 fig. A difficult passage. Probably the following interpretation (Seidler's) is the right one: *I know many haughty men, some from personal acquaintance (ὀμμάτων ἄπο), others who are strangers; and these (namely, both the above classes, all the σεμνοί) from their reserved demeanor have got an evil name and a reputation for indifference*. This use of ἀπ' ὀμμάτων, *with my eyes, from my own observation*, is found Aesch. Ag. 987; nearly the same Aesch. Suppl. 207, Soph. O. C. 14. ἐν θυραίοις, *among foreigners or strangers*, the usual meaning of θυραῖος in Eurip. The ἥσυχος ποῦς is one slow to make advances, not meeting one, as we say, half-way. (Some editors, with the Scholiast, explain τοὺς μὲν...θυραίους ‘some in retirement, others in public life.’) For κτᾶσθαι = *get the reputation of*, cp. I. T. 676, δειλίαν κεκτῆσομαι, and Soph. Ant. 924.

220. ὄστις after βορῶν, H. 514 d, last part.

222–224. Strangers especially, she says, should adapt themselves (προσχωρεῖν) to their adopted land, though, to be sure, not even in citizens are stubbornness and ill-breeding (ἀμαθία) praiseworthy. Hermann sees in this last verse an allusion to the demagogue Cleon. The aorist ἤνεσα and

some others are used to denote a *feeling* or *resolution* (or the expression of the same) which has *already arisen* in the speaker's mind, where we employ the present. GMT. § 19, N. 5; H. 709.

226. ψυχὴν διέφθαρκε, *has broken my heart.*

228. ἐν ᾧ...πάντα, *for he with whom my all rested.* — γινώσκεις: the Mss. have γινώσκειν, due, as the Schol. expressly says, to the actors, who misconceived the sense. γινώσκω and γινώσκει have also been conjectured.

231. φυτόν, like our *creature*, in a depreciatory sense.

232 fig. πρῶτα μὲν answered by τε: ('first buy the husband, then serve him') unless, indeed, the correlative is 235 fig. — χρημάτων ὑπερβολῇ: rightly explained by Paley, "by outbidding others in the offer of a wealthy dowry." Cp. Andr. 289, ὑπερβολαῖς λόγων δυσφρόνων, *vying with each other in hard words.* ὑπερβάλλειν means *outbid.* Euripides has transferred the usage of his own time to the heroic age, in which the custom was quite the reverse, the suitor bidding for and buying, as it were, his wife. — τοῦτο, τὸ δεσπότιν λαβεῖν. For the expression cp. Soph. O. T. 1365, πρεσβύτερον ἐτι κακοῦ κακόν, *an evil worse than evil.*

235 fig. ἀγών, *risk.* — By ἀπαλλαγῆαι is meant the ἀπόλειψις or formal separation from the husband, attainable to a woman only through a difficult process at law, and looked upon at best as scandalous. The husband, on the contrary, might repudiate (ἀποπέμπεω) his wife at pleasure. Here, again, Eurip. has Athenian institutions in mind.

238-240. The sense: 'a woman who has come by marriage into a foreign land has need (in order to live happily) of supernatural foresight, if she has learned nothing from her relatives as to the disposition of him who is to be her husband.' This is the best that can be made of the Mss. reading. δεῖν is equivalent to οἶψ. Not the difficulty of selecting a husband is meant (for that is not compatible with the tense of ἀφικμένην), but that of living agreeably with him afterwards. And to make this meaning plainer some alter the last line, reading δεῖω for δεῖν, or χαρίσεται for χρήσεται.

241, 242. εἶ goes with ἐκπονουμένοιω. — βίη, *restively*, like an intractable horse.

245. ἔπαισε: gnomic aor. See on 130.

247. πρὸς μίαν ψυχὴν · τὴν τοῦ ἀνδρός, Schol. Athenian custom confined women strictly to their homes. βλέπειν implies devotion; cp. Ion 614, εἰς δάμαρτα σὴν βλέπει, and Andr. 179.

250. κακῶς φρονοῦντες: syntactically with λέγουσι, yet standing by itself; *wrongly though.* Just so Heracl. 55.

252. ἀλλ' οὐ γάρ, *but (enough said, for)...not*; H. 870 d. — ἤκει, *applies.*

258. **μεθορμίσασθαι**, (*with whom*) *to seek a haven of refuge from, etc.* Properly, *to change moorings away from something.*

259. **τοσόνδε**: observe the rather unusual accus. of the thing with **τυγχάνειν**: cp. Phoen. 1666, *οὐ γὰρ ἂν τύχοις τάδε*. — **βουλήσομαι** for **βούλομαι**: the idea of the future fulfilment of the wish is in the speaker's mind and tries so to find expression. Just so Soph. Aj. 680, O. T. 1077, O. C. 1289.

261. **πόσιν δίκην**: the construction is unusual, but right; **τινεσθαι τινα δίκην** strictly means *cause a man to pay a penalty.*

262. **ἦ τε** = **ἐκείνην τε ἦ**. The Mss. have **ἦν τε**, which cannot be satisfactorily explained. A man is said **γαμῆν τινα**, a woman **γαμῆσθαι τινι**, but what can **γαμῆσθαι τινα** mean? As a case of attraction, **ἦν τε** is not justifiable, for in such places the nom. is invariably retained; see v. 515, Alc. 338 **στύγων μὲν ἦ μ' ἔτικτεν**, Or. 1165, Ion 669. Of other explanations the only one at all tenable is Hermann's, who thinks **γαμῆσθαι** properly a causative middle, *to get* (one's self or another) *married*, and that **γαμοῦμαι τὴν θυγατέρα** can be said like **διδάσκομαι τὸν παῖδα**. He would then render, 'and her whom he (Creon) has given him to wife.' But, as no similar example can be found except it be Il. 4, 394 (and even this is not quite parallel) this use remains, for Attic, more than doubtful. Elmsley first gave **ἦ τε**.

263, 264. The proper correlative of **πᾶλλα μὲν** is **ὅταν δέ** below. See on 413. — **ἐς ἀλκήν** and **σίδ. εἰσορᾶν**, two separate modifiers of **κακή**.

271, 272. Creon appears with attendants (**ὄπαδοί**, 335). — **εἶπον**, *I command* (finally, as something already resolved on), see on **ἦνεσα**, 223.

278, 279. **κάλω** are reefing-ropes; so **ἐξίεναι κάλωσ** = *shake out reefs, set sail* (= **λύσαι πῶδα**, Hec. 1020), cp. Tro. 94, H. F. 837. The figure is that of one ship pursuing another. — **εὐπρόσοιστος ἐκβασίς**, *accessible landing-place*. **προσφέρεσθαι** is used of putting in to shore, Xen. Cyr. 5, 4, 6.

284. **συμβάλλεται... δέματος**, *many circumstances contribute to this fear*, literally, *contribute* (a part) *of this fear*. H. 574 e; G. § 170. In the next line explanatory asyndeton; H. 854.

288. **τὸν δόντα**, κ. τ. λ. Medea's own words, as reported to Creon.

293. **δόξα**, *my reputation*, for **σοφία**. — 294. **χρηῖ δ' οὐποθ'**: see on 73.

295. **ἐκδιδάσκουσαι**, *have instructed*, causative middle; H. 689 b; G. § 199, Note 2. — **σοφοῦς**: predicate adj. of effect, = *ὥστε σοφοὺς εἶναι*; cp. Elec. 376, **διδάσκει δ' ἄνδρα... κακόν**. The thought of the following verses was suggested by the poet's own experience. See Introd. § 1.

296. **χωρὶς... ἀργίας**, *for, aside from the charge of sloth which they have to bear besides*. **ἔχειν ἀργίαν** is said like **κτᾶσθαι βραθυμίαν**, 217. This idiomatic use of **ἄλλος**, *on the other hand, besides*, is well known. H. 538 e (end). So Ion 161, **ἄλλος... κύκνος**, *a swan besides*.

304. Interpolated from 808.

308. ὅστε...ἔλαμ. depends on ὅδ' ἔχει μοι.

314, 315. καὶ γὰρ has not its usual force here, but καὶ = καίπερ and goes with ἡδικημένοι. — ἡδικημένοι: when a woman speaks of herself in the plural, she uses masculine, not feminine forms; H. 518 d. — κραισάνων: H. 581 end; G. § 175, 2.

316, 317. εἰσω φρενῶν with βουλεύης. — βουλεύης, lest you are devising. In strictness, the pres. subj. in such cases refers not to a present act, but the future disclosure of a present act ('lest it may turn out that you are now plotting'), so that the rule (GMT. §§ 12 and 20) that the subjunctive in final and object clauses refers to the future, still holds good. The Mss. here have βουλεύσῃς, which could be retained only by translating, 'lest you may (prove to) have plotted.' This use of aor. subj. is Homeric (Il. α 555, κ 97), but I know of no Attic example. The correction is Elmsley's.

319, 320. ὡς δ' αὐτως, and just so. This adverb is often written αὐτως, but wrongly. It comes from αὐτός, with changed accent, not from οὗτος. ὡς αὐτως (ὡσαύτως) is simply the ablative of ὁ αὐτός. — φυλάσσειν, to keep watch of, not quite the same as φυλάσσεισθαι.

322. ἀραρε: perf. of ἀραρίσκω. Do not confuse this perf. ἀράρα with the 2d aor. ἀράρον, ἡράρον. The former is intrans., the latter transitive.

324. πρὸς σε γονάτων, sc. ἰκετεύω. In adjurations, σε is commonly placed between πρὸς and its genitive (so per te deos oro), and often the verb which governs it is left out. Cp. Alc. 275, μὴ πρὸς σε θεῶν τλῆς με προδοῦναι. H. 885. On γονάτων see note on 709. Medea clings to Creon in the attitude of a suppliant here and again 336.

329. (Well do you speak of country) for to me at least 't is far the most precious thing I have, save only my children. Meaning that the safety of both requires Medea's banishment. — ἔμοιγε in opposition to Medea; he really loves his country, he means, and is not minded to betray it, as Medea has hers.

331. That, I fancy, is just as circumstances come about. ὅπως is here a simple relative, and so takes ἄν; GMT. § 62. — καὶ emphasizes τύχα ('circumstances too influence the matter').

334. (Your troubles forsooth!) 'T is I who am in trouble, and in trouble enough, too. For the two meanings of the perf. κέχημαι see lexicon, and cp. 347. The last part of this verse is added simply for fulness, according to the idiom of confirming a statement by denying its opposite, as λυπρὸν θέαμα κοῦ φίλον, Tro. 1157. Others explain, 'I have no need of other troubles, and so cannot relieve you of yours,' in answer to the words ἀπάλλαξον πόνων, as if Creon had asked her to take his troubles on her own shoulders. This involves a sort of grim witticism, and seems rather trifling.

336. ἀλλά, *nay rather*. Cp. Hel. 939, μὴ δῆτα, παρθέν', ἀλλά σ' ἱκετεύω τόδε.

338. τοῦτο : τὸ μὴ φεύγειν.

341-343. φροντῖ', accus., not dative. — ἧ, *qua*; *in what direction* and so *whither*. — ἀφορμὴν, *resources, means, properly a starting-point*. The meaning, *place of safety* (Lidd. & Scott), is wrong. — οὐδὲν προτιμᾷ, *does not at all care or think it worth while*.

346. εἰ φευξόμεθα : GMT. § 56.

349. The perf. διέφθορα is always transitive (= διέφθορα) in Attic poets.

350. ἔξαμαρτάνων : see on ἡδικημένη, 26.

356. δράσεις, the best Mss., which without *ἄν* is, of course, a solecism. Others δράσεις. But these two verses are in all likelihood interpolated; the words λέλεκται...δδε mark the end of the speech. Creon here departs.

358. μέλα...ἀχέων : see on 96.

359 fig. I give with Kirchhoff the reading of the best Mss. Take τίνα with σωτήρα; *what savior through hospitality...?* δόμον and χθόνα are appositives. πρὸς ξενίαν adverbially, like πρὸς βίαν, πρὸς φίλιαν, strictly *conformably to, or in the way of hospitality*; with σωτήρα as with a verb ('whom to save you in hosp.'), cp. on 479. It must be confessed, however, that this is hard, and that probably ἐξευρήσεις is to be bracketed with Weckl., τίνα then going with ξενίαν. The easier reading προξενίαν rests on slender authority.

361. κλύδωνα κακῶν : a frequent metaphor; Suppl. 824, H. F. 1087, Hipp. 822, Aesch. Pers. 599.

365. ἀλλ' οὔτι...πω, *but things are not yet come to that pass, don't think it*. That πω belongs not with μὴ δοκέετε, but the preceding, is seen from Arist. Eq. 843, Aesch. Prom. 511, where the same idiom occurs. The confused order here heightens the intensity.

367. τοῖσι κηδεύσασιν : Creon is meant.

370. οὔδέ—οὔδέ, *not even—nor*. — χεροῖν, dative, *with my hands*. If genitive, the sing. χερὸς would have been used. See note on 709.

372, 373. εἶέν, *thwart*. — ἀφήκεν, *has left me free to remain*. ἀφίημι is not often so used with infinitive (except it be of a verb of motion, Soph. Phil. 1349), but Plat. Legg. 7, 806 c, τὸ θῆλυ...ἀφιέντα τρυφᾶν; and *ibid.* 2, 657 e.

382. ὑπερβαλόνουσα, said of passing the threshold, here in *entering* (so ὑπερβαλὼν πύλας, Alc. 829), but Ion 514, in *coming out*.

384, 385. κράτιστα : H. 518 a. — τὴν εὐθείαν (δόξιν), adverbial. — πεφ. σοφαί, namely, *we women*, the sex in general. Elmsley conjectured σοφοί, so as to mean Medea herself: see on 314. But poison was a recognized woman's weapon; see Ion 616, 845, and frag. 467.

386. καὶ δὴ τεθνᾶσι, *suppose now they are dead*. Cp. 1107.

389. *πίργος*: metaphorical.

391. *But if a fate devoid of all resource decree my exile.*

393. *τόλμης τὸ κάρτερον, the height of daring.*

396. Medea has an image of Hecate, patroness of witchcraft, in her house. Such private shrines, *Ἐκάταια*, were common at Athens.

398 fig. The *γάμοι* will be bitter to bride and bridegroom, the *κῆδος* and *φυγαί* to Creon.

400. *μηδέν* is, of course, adverbial. Cp. Soph. El. 716, *φείδοντο κέντρων οὐδέν*, also Aj. 115, Eur. Hec. 1044, H. F. 1400.

404. *τοῖς Σισυφείοις*, κ. τ. λ.: *from the Sisyphians and from Jason's bride*. The dative with *ὀφλισκάνω* denotes the person *from whom* or *in whose mind* anything is incurred. *Σισύφειοι* is a contemptuous name for the Corinthians, from Sisyphus, their ancient king, who was *κέρδιστος ἀνδρῶν* (Il. ζ 153), and otherwise in ill repute. Creon especially is meant. *Wedlock* is put for the *bride*, as Andr. 103. (Others, joining Σ. and γάμ., explain '*from the marriage of Sisyphus's descendant and Jason*,' as dat. of cause, I suppose. But the second *τοῖς* forbids this; moreover, the context requires dat. of the *person* whose laughter is feared. Probably, however, we should read *ταῖσδ'* for *τοῖς τ'*: '*from this Sisyphian bride of Jason's.*')

405. *πατρός*: Aetes, son of Helios. Od. κ 138, *ἄμφω* (Aetes and Circe) *δ' ἐκγεγάτην φαειμβρότου Ἥελιοιο*.

406. *ἐπίστασαι*: referring back to 400. — *πρὸς δὲ καὶ πεφ. γυναῖκες*, *and, besides, we* (I and the rest of my sex) *are women*.

410. Medea remains on the stage during the choral song, the burden of which is: (1) The infidelity of men; men will, the chorus says, henceforth have that name for faithlessness which hitherto has been borne by women. (2) The forlorn condition of Medea. — *ἄνω ποταμῶν*, κ. τ. λ.: "*Rivers flowing backward*" was a proverbial expression for whatever happens contrary to the ordinary course of things. — *ιερώων*: all rivers are sacred.

413 fig. *ἀνδράσι μὲν* is answered by *τὰν δ' ἐμάν*, not *θεῶν δέ*. The first *δέ* is only continuative, or at most but slightly adversative. Just so 263 fig. It is a question whether we ought to read *τε* in such cases. — *θεῶν πίστις*, *faith plighted in the sight of the gods*. (Paley.) — *τὰν δ'...φάμαί*, *report will bring about a change to my* (that is *ours*, women's) *life, so that it shall have a good reputation*.

421 fig. *μῦσαι παλ. ἀοιδᾶν*, *the strains of ancient lays*. — *ὑμνεύσαι* = *ὑμνοῦσαι*. This kind of contraction is rare in tragedy: Hipp. 167 *ἀτρευν*, Iph. A. 789 *μυθεῖσαι*. *ὑμνεῖν* has a bad sense here, as not unfrequently. Eurip. was thinking of passages in Homer and Hesiod, but especially of the iambi of Archilochus.

424 fig. οὐ γάρ, κ. τ. λ.: the sense is, 'we women have not the poetic gift, or we might ourselves sing a song in answer to men.' γάρ is used in anticipation of the following sentence, the idea being, 'for a song might easily be sung, though I cannot myself sing it.' — ἀντάχῃσ' ἄν, *would (proceed to) sing*. See on 1351. — ἔπασσε θέσπιν ἀοιδάν: Homeric; *Odys.* θ 498.

428 fig. μακρὸς δ' αἰών, κ. τ. λ.: *a long life* (the experience of a long life) *has* (i. e. can furnish) *much to say about...*, etc. — μέν—τε: see on 125. — μοῖραν, *mutual relations*, properly *part* or *share* in life in relation to one another.

431 fig. πατρῶος shortens the penult often in Eurip., only, however, in lyrical passages or anapaests. Many critics distrust the Mss. and would restore πάτριος everywhere. — ὀρίσασα, *parting, passing between*. (Others, *passing the limits of*, as in Aesch. Suppl. 544, γαίαν ὀρίζει, but this sense seems natural only with γαίαν, πόλιν, and the like.)

436. κοίτας λέκτρον: a common pleonasm; Hipp. 154, κοίτα λεχέων, Iph. T. 857, κλισία λέκτρον, Alc. 925, H. F. 798, Soph. Ant. 425, Aesch. Pers. 543.

439. χάρις, *reverence*.

442 fig. μεθορμίσασθαι, as 258. — πάρα = πάρεσω. — τῶν δὲ... ἐπανάστα, *but another princess, more potent (to charm) than that couch of thine, has risen up against thy household*. — οὔτε—δέ instead of οὔτε—τε, by a slight anacoluthon; cp. H. 855 b: so Soph. Trach. 1151, οὔτε μήτηρ... παίδων δέ, and elsewhere.

446. οὐ νῦν, κ. τ. λ.: cp. 292.

451, 452. κάμω μὲν, κ. τ. λ.: *for myself indeed I care not; go on forever, if you choose, saying that...*, etc. — Ἰάσων outside its clause, yet retained in the nomin.; cp. Bacch. 173, ἔγω τις, εἰσάγγελλε Τειρεσίας ὅτι ζητεῖ νῦ.

453, 454. τυράννοισι, *the royal family*. — πᾶν κέρδος, *clear gain*. — φύγη, *with exile* only, and not rather with death.

456. ἀφήρουν: impf. of attempted action.

459, 460. καὶ τῶνδε, *even after this*. — τὸ σὸν δὲ προσκ. in opposition to ἀπειρηκός: *not having failed my friends, but, on the contrary, providing for thy interests*. ἀπειπεῖν (ἀπαγορεύω, ἀπαυδῶ) is construed with the dative in two ways. (1) Dat. of disadv.; *flag, or give out in serving*; as ἀπαυδῶν φίλοις, *desse amiciis*, Andr. 87; and in this place. (2) Dat. of cause; *sink under, give out in*; so ἀπειπεῖν κακοῖσι, ἀλγει, πόνοις, Or. 91, Hec. 942, Alc. 487. In both these cases the verb has its meaning of *tire, flag*. Quite distinct is (3) its use with accus., meaning *renounce, disown*; ἀπειπεῖ, πόρους, ἐστίαν, Suppl. 343, H. F. 1354, Alc. 737; and, furthermore, (4) the meaning *forbid*.

463. *καὶ γὰρ εἰ*, for *even if*; *καὶ* going with *εἰ*, and *γὰρ* referring to *ἤκω* above, the intermediate sentence being parenthetical.

465 fig. *τοῦτο γὰρ*, κ. τ. λ.: for *this* (the term *παγκάκιστε*) is the bitterest reproach for thy unmanliness which I can utter in language (*γλώσση*), though I feel yet deeper scorn in my heart.

468. Interpolated from 1324.

469. *θράσος* in a good sense, = *θάρσος*.

474. *κακῶς* goes with *κλύων* as well as *λέξασα*. The student will remember that *κακῶς κλύειν* (*ἀκούειν*) is passive of *κακῶς λέγειν*.

476. A noteworthy example of Euripidean *sigmatism*, a trait ridiculed by the comic poets. Cp. 380, 404, 1217, and for other alliterations 323, 340.

479. *ζέγγλαισι*: dative of means with *ἐπιστάτην* as if with a verb (*ἐπιστατοῦντα*). — *θανάσ. γύην*: see *Intro.* § 11.

482. *κτείνασα*: by proxy. She put the dragon to sleep by her enchantments, and so enabled Jason to kill it. Similarly just below, 486, *ἀπέκτεινα*. H. 686. — *ἀνέσχον*, κ. τ. λ.: *held up for you a torch of safety*. (Wecklein, however: *rose on you as a guiding star*.)

485. *πρόθυμος μᾶλλον* = *προθυμότερα*. For the second comparative *σοφωτέρα* see H. 660 b.

490, 491. Childlessness of a wife was held to justify her divorce and the taking of another. — *συγγνωστά*: see on *κράτιστα*, 384. The best Mss. *συγγνωστὸν ἦν*, which some defend on the principle of *χρῆν, εἰκὸς ἦν*, etc. (GMT. § 49, 2, N. 3). But these imperfects are regularly used without *ἄν* only when the necessity or propriety is *not met by the facts*. In the present case *συγγνωστὸν ἦν* would mean, 'you would be justified in doing what you are now *not doing*,' but *συγγνώστ' ἄν ἦν*, 'you would be justified in doing what you are now *not justified in doing*.' Of course, the latter is the meaning here. Infractions of this usage are found, it is true, but they are rare. Moreover, *συγγνώστ' ἄν ἦν* is certain Elec. 1026 in an exactly similar passage.

493, 494. *ἦ—ἦ* in indirect disjunctive questions, after Homeric fashion, occurs in a few passages of the tragic poets. Many discredit it, and substitute *εἰ—ἦ*. — *θεσμά*: heterogeneous plural of *θεσμοί*, only here and *Soph.* frag. 90.

497. *τῶνδε γονάτων*: genitive instead of nominat., because the speaker has *ἐλαμβάνου* in her mind. — *κεχρώσμεθα* refers to the clasping both of hands and knees when Jason was a suppliant for her favor. See on 709.

500. *δοκοῦσα μὲν τί..... ἔμωσ δέ*, *expecting what good office from you, forsooth?* (None, of course.) *Still I will do it*.

503. *οὖς...καὶ πάτραν*: cp. 163. — *ἀφικόμην*, *came hither*.

506 fig. *οἱ οἰκοθεν φίλοι* are *kindred*, friends by natural relationship. Cp. *Andr.* 979, *τύχαις ταῖς οἰκοθεν*, *domestic calamities*; *Pind.* *Pyth.* 8. 72,

τὸ οἰκοθεν, *his family ties*; Troad. 963, τὰ οἰκοθεν κείνα, *those natural endowments*; Troad. 648, 371. — οὐς δέ, Pelias's family. — οὐκ ἐχρήν, *not ought not*, but *had no need, no motive*.

509. πολλὰς μακαρίαν, *happy in the view of* (H. 601 end) *many women*, i. e. envied by them. Said with bitter irony, in remembrance of former promises of Jason.

512. εἰ—γε as 88.

515. ἦ τε = καὶ ἐμὲ ἦ.

516 fig. δε: ἄν is omitted; GMT. § 63, 1. (b). — τεκμήρια: the touchstone, βάσανος, is meant. The same sentiment, Hipp. 925.

523. This verse is borrowed from Aesch. Theb. 62. — ὥστε = ὥσπερ, not rare in tragedy, see 1200, 1213.

524. ἀκροισι λαίφους κρασπέδοις, i. e. with furling sails. Medea's γλωσσαγλία is likened to a sudden gale.

526. καὶ emphasizes, not λαν merely, but the whole clause: *since, moreover* (besides reviling me), *you exaggerate the favors you have done me*. Cp. Soph. Phil. 380, O. T. 412.

529. ἐπίφθονος for Jason, because apparently boastful. The sense: 'You have intelligence enough to understand, though it is invidious for me to relate, that it was Love that,' etc. The antithesis (μὲν—ἀλλά) is between νοῦς and λόγος.

532. ἀλλ' οὐκ, κ. τ. λ.: *but I will not undertake to settle the point with over-nicety*; the question, that is, to whom he owes his safety.

533 fig. γὰρ σὺν, *for really*. — τῆς ἐμῆς σωτηρίας, *in return for saving me*, genit. of price with λαμβάνω (Orest. 502), as if it were ἀντιλαμβάνω.

538. μὴ πρὸς ἰσχύος χάριν, *without giving way to violence, without allowing violence its sway*. Cp. H. F. 779, ἀνομιὰ χάριν διδοῦς.

542 fig. χρυσός and ἐμνήσαι are parallel. — γένοιτο: GMT. § 34, 1 (a).

546. ἀμιλλαν, κ. τ. λ. The same words Suppl. 428.

548 fig. γηγώς: supplem. partic. — σάφρων, *chaste, virtuous*; the opposite of ἀκρατής, *incontinent, lustful*. His proof of σοφία, 551 fig., of σωφροσύνη, 555 fig., of φιλία, 559 fig. — ἔχ' ἤσυχος: Medea had made a gesture of impatience.

554. ἦ παιδα γῆμαι: added after τοῦδε as explanatory of it. So Heracl. 298.

555. ἦ σὺ κνίξαι, *the thing at which you are nettled*.

557. ἀμιλλαν πολυτεκνον = ἀμιλλαν πολυτεκνίας. A compound adjective used for the genit. of its derivative abstract substantive; a favorite Euripidean figure. So ἀμιλλα φιλόπλουτος, ἐρις ἀβρόπλουτος, ξερόφονοι τιμαί, εὔτεκνοι χρῆσμοί (I. T. 412, 1148, 776, Ion 423): see also 1010.

560. γιγνώσκων: parallel to ἐχθαίρων, πεπλ., ἐχων above.

564. εἰς ταῦτό, *on the same footing*, making no distinction, that is, be-

tween them and Medea's children; by this the latter would gain in consideration; cp. 596. — In the next line, Elmsley's conjecture, *εὐδαιμονοῦμεν*, certainly improves the sense.

565, 566. *τί δεῖ*; implies *οὐδὲν δεῖ*, hence *τε—τε*. — *παῖδων*: i. e. 'any more children.' — *λύα* (sc. *τέλη*) = *λυσιτελεῖ*, as below 1112, 1362, and frequently in tragedy.

573 fig. The same sentiment again, Hipp. 616 fig., at greater length. — *χρῆν*: imperf. of unfulfilled necessity; GMT. § 49, 2, Note 3; G. § 222, N. 2; H. 703. — *γάρ*, *the fact is*. It may, like that in 122, be explained by assuming an ellipsis: 'Things are not as they ought to be, *for*...' But it must be borne in mind that *γάρ* does not always mean *for*, and is not always a causal particle. Its original force (*γε + ἄρ*) must have been intensive and consecutive, something like *surely then*, and the recognition of this accounts for many uses of *γάρ* which otherwise can only be laboriously explained. So particularly the *γάρ* of wishes, not only in the formula *εἰ γάρ*, but by itself (*κακῶς γάρ ἐξόλοιο* Cycl. 261; Orest. 1147; Hipp. 640), which might be roughly rendered *would then indeed*. And so it may be taken here, as *χρῆν* is nearly the same as *ὄφελον*. On this matter consult Klotz ad Devar. p. 231 fig., Bäumllein's *Untersuch. üb. d. gr. Partikeln*, p. 68 fig.; Kühner's *Ausf. Gramm. II.* p. 724. — *οὐκ εἶναι*: see on 73. — This speech of Jason's, 522–575, is just equal in length to Medea's, 465–519, each having 53 verses, excluding, of course, 468. This correspondence is common in the argumentative parts of Eurip. plays.

577. *παρὰ γνώμην*, *contrary to your mind or wishes*.

580. *ἐμοί*, *to my mind*: see on 404.

582 fig. *γλώσση* with *περιστελεῖν*. — *αὐχῶν*, *presumptuously fancying*. — *οὐκ ἄγαν σοφός*: Cp. Hec. 1192, where it is said that such men are *σοφοί*, but not *διὰ τέλους σοφοί*.

584 fig. *ὡς καὶ σὺ*, κ. τ. λ. There is a slight turn in this sentence, from an assertion to a prohibition: *As for instance you — had best not undertake to do, etc.*; the full thought being, 'as, for example, you are a person of this sort, but beware of attempting your sophistries with me.' For *ὡς καὶ σὺ* cp. Andr. 703; Hipp. 651. — *ἐκτενέει*: a wrestler's phrase.

588. *τῷδε λόγῳ*: *this argument* in favor of my marrying the princess.

591 fig. The thought is abridged; it is in full: *It was not that* (fear of my anger) *that restrained you* (from telling me) *but* the consciousness that your real motive in deserting me was a different one, namely that *your marriage with a foreigner was likely to prove not reputable for your old age*; i. e. if continued through life.

594, 595. *γῆμαι*: infin. after *οἶδα* instead of participle. This occurs only with *ἴσθι*, chiefly after the phrase *εἰ τὸδ' ἴσθι*, seldom elsewhere (Soph. Ant. 473, Phil. 1329). — *λέκτρα βασιλέων*, *the royal bride*. *βασιλέων* is

generalizing plural; of a royal personage, of royalty. The Ms. reading λ. βασιλέως could only mean a king's wife. The correction is Elnsley's. — θάων: as if ἔγημα had preceded.

598, 599. *Let me not have prosperity which shall be galling, nor wealth which shall vex my soul*; such as that must be which Jason claims to have provided for her. — κνίλοι: GMT. § 64, 1.

600. οἶσθ' ὥς... φανεί; equivalent to οἶσθ' ὥς μετευξαμένη σοφωτέρα φανεί; since μετεύξει is in thought subordinate to φανεί.

606. γαμοῦσα, *by taking another wife*, as you did?

608. ἀραία, a curse, curse-bringing. A dark threat. ἀραῖος has this sense Hipp. 1415, Iph. T. 778, and elsewhere.

609. ὥς with future indic. at the beginning of a speech, expressive of firm resolution; an Euripidean idiom. Sometimes, as here, in opposition to the preceding, sometimes in vehement assent. Usually explained (ισθί) ὥς, but perhaps rather the ὥς is causal: 'It is useless to talk, for—'; 'Have no fear about that, for—.' — κρινούμαι, *litigabo*. — τῶνδε: H. 577, Rem. c; G. § 173, 1, note.

613. σύμβολα: in contracting ξενία, guest and host broke a small bone (δοσράγαλος), and retained each a half, to be used thereafter as a credential either by themselves or others whom they might send; an interesting usage of the heroic age.

617. δίδου, *offer*; GMT. § 11, N. 2; H. 702 end.

619. ἀλλ' οὖν: *well, at any rate*.

624. δωμάτων ἐξώπιος: an expression peculiar to Eurip. (Alc. 546, Suppl. 1038), and ridiculed by Aristophanes, Thesm. 881.

625, 626. σὺν θεῷ δ' εἰρήσεται, *with leave of Heaven be it said*; a formula to avoid the appearance of presumption and consequent divine displeasure. — ἀρνεῖσθαι, *will be fain to disown*.

627 fig. Jason having departed, the chorus (1) praises moderation and contentment in love and wedlock, and (2) bewails the lot of the homeless. Medea remains upon the stage. — ὑπὲρ-ἄγαν, *plus nimio*; as it were, 'in over-excess.' Sometimes joined ὑπεράγαν.

629 fig. παρέδωκαν: gnomic aorist. The plural of aor. in -κα, Heracl. 319; Ion, 1200; H. F. 590; Or. 1166, 1641. — ἀνδράσιν = ἀνθρώποις, as 675. — ἄλις, (just enough and no more) *in moderation*, as Alc. 907. — εἰθοι: GMT. § 54, 2, (a).

633 fig. χρῦσέων: χρύσεος has ὕ often in lyric passages, a license borrowed from the lyric poets. Pindar has even χρῦσός once. — ἰμέρω χρ.: as with a poison. — οἰστόν: obj. of ἐφέλης. Aphrodite appears here armed with Eros' bow.

635. στέργοι, *lovingly watch over*, as a parent over children.

639 fig. θυμὸν ἐκπλήξασα: see on 8. — ἀπτολέμους, κ. τ. λ., *but favor-*

ing peaceful unions may she with keen judgment regulate the conjugal relations of women.

647. οἰκτρότατον ἀχέων, *pitiabile from its woes*; ἀχέων genit. of cause, as with οἰκτεῖρω. Cp. μοίρας εὐδαίμονες, Iph. T. 1491.

648 fig. θανάτῳ.....ἐξανύσασα: *rather (than live an exile) may I perish by death, whenever I have come to that day.* This is, I think, the best understanding of this perplexing sentence. ἐξανύω, ἀνώ often mean *reach, arrive at*, usually, it is true, with accus. of place; but Tro. 595, ζυγὰ δ' ἤνυσε δούλια, very much as here. (Others render *having ended this life*; but ἡμέρα in this sense must have an adjective with it. Hermann's explanation, *moriar potius quam hunc diem exegerim*, according to which ἐξανύσασα stands for πρὶν ἐξανύσαι, is untenable.)

654. μῦθον: obj. of ἐχῶ. — φράσασθαι, *to receive into my mind, to recognize the truth of.*

659. ἀχάριστος δλοίτο, *may he perish gracelessly or dismally*; without having any χάρις, *grace or favor*, shown him. Jason, the author of all this unhappiness, occurs suddenly to mind. — δτω πάρεστιν, *who can find it in his heart.* — καθαράν (unless indeed καθαράν) poetically joined to κληῖδα instead of φρενῶν: *undoing the bolt of a guileless heart*, disclosing frankly one's real character. — ἀνοίξαντα after δτω, justified by the infin. τιμᾶν. — ἐμοὶ μὲν: opposition to others (ἄλλοις δέ) is implied.

663. Aegeus enters from the right, as coming from the harbor (682).

668. δμφαλον γῆς: a white stone in the nave of the Delphic temple was believed to mark the centre of the earth.

669. δπως γένοιτο: indirect for πῶς γένηται; GMT. § 88, N. 1.

675. κατ' ἀνδρα: H. 660 c. — συμβαλεῖν: expegetical infin.; 'words too wise for a man in respect of understanding them'; that is, *too wise for a man to understand.* Notice ἀνδρα = ἀνθρωπον.

676. μὲν (without δέ) is not unfrequent in questions. Cp. 1129.

677. ἐπέ τοι καί: this formula means *especially as.*

679. The scholiast gives as the current form of the oracle:—

ἀσκού τὸν προύχοντα πόδα, μέγα φέρτατε λαῶν,
μὴ λύσης πρὶν γονῶν Ἀθηναίων ἀφίκεσθαι.

(so, with slight variations, Plutarch and Apollodorus), and explains its meaning thus: ἀσκού οὖν τῆς γαστρὸς, πόδα δὲ τὸ μῦριον, παρῶσον ὡς ὁ ποδεῶν τοῦ ἀσκού προέχει. λέγει οὖν ὅτι ἐχρησέ μοι μὴ συνελθεῖν ἐτέρᾳ (ἐταίρᾳ, Elmsl.) πρὶν ἐπιβῆναι τῆς πατρίδος. Medea attempts no solution of the mystery.

682. ὡς τί χρῆζω: GMT. § 109, Note 4, (a). Exactly, *under the feeling of what need?* ὡς is not quite meaningless.

684. ὡς λέγουσι refers to εὐσεβέστατος. Of Pelops' other sons, Atreus and Thyestes at least were not εὐσεβεῖς at all.

688. Medea turns away as if to end the interview abruptly. Aegeus' attention is thus drawn to her sorrowful appearance.

689. ἔδε, thus: see on 50.

690. Aegeus, I have, etc.

694. ἐφ' ἡμῖν, not simply *besides me*, but *superseding me, in authority over me*. γαμῆν ἐπὶ τινι or ἐπιγαμῆν τινι is used of taking a second wife 'over the head,' as we might say, of some one, either the first wife or the children. Alc. 305, 372, Orest. 589, Herod. IV. 154.

695. ἦ που, if right, must mean, *Is it possible that—? (Really in any way—?)* But it is not elsewhere used in questions implying surprise or incredulity as to a statement already made, but in those containing a suggestion of the speaker's, which he brings forward with more or less hesitation. Cp. 1308. Accordingly the conjecture μή που (Weil) has much in its favor.

696. πρὸ τοῦ: H. 525 d; G. 143, 2.

698. μέγαν γ' ἔρωτα, namely, ἐρασθεῖς. The sense: 'Yes, 't is a new passion, and a mighty one, that made him desert me. Inconstancy is his nature.' She next explains that this passion is ambition for rank.

699. ἔρω = ἐάσθω. 'Never mind him.' Soph. O. T. 669, ὁ δ' οἶν ἔρω.

703. ἦν: GMT. § 11, Note 6.

707. ἐπήνεσα: see on 223.

708. λόγῳ μὲν οὐχί, κ. τ. λ.: *he pretends not to, but he is willing to be patient under the affliction*. This last with irony, as it were Jason's own hypocritical language. She means that he is secretly glad of it. So understood, the vulgate, which has caused some perplexity, seems to give good sense.

709. Suppliants clasped the knees, grasped the right hand, or stroked the beard of the person supplicated.

715. ἄλβιος θάνοις: that is, 'may you live happy till your death.'

717. δέ, as often, where γάρ would have been in place.

720. θεῶν: the gods are the guardians of suppliants; Medea, in saying *κεῖσα γίγνομαι* (710), had put herself under their protection.

722. φροῦδος εἰμι, *am helpless, undone, have utterly failed*. Cp. Heracl.

703. (Others, *am eager*; but there is no example of such a use of φροῦδος.)

724. περάσομαι—δικαίως ὦν, *shall be justified in trying*. According to Greek views of the *jus gentium* it would be right for Aegeus to protect Medea if she fled of herself to him as a suppliant, but not to take her himself out of another's dominions.

725-728. These four lines seem to be a paraphrase of 723, 724, 729, 730, repeating a part of the thought in a diluted form. They seem to have been written as a substitute for them, by some one who thought the original expression obscure. Hence I have followed Kirchhoff in bracketing them.

Nauck rejects 723, 724, and 729, and places 730 after 726. — οὐ σε μὴ μεθῶ: GMT. § 89, 1; H. 845. — τινι: dativus commodi.

729. ἀπαλλάσσω πόδα: πόδα (or κῶλον, etc.) is often joined, for greater vividness, to intransitive verbs of motion (βαίνειν, περᾶν, ἐπάσσειν, etc.) as a kind of cognate accusative (as it were; *walk a footstep*); especially common in Eurip.; Alc. 1153, Elec. 94, 1173, Hec. 53, 1071.

735 fig. Join τούτοις ἀγοῦσιν ἐκ γαίας ἐμέ, *at the bidding of these, should they attempt to carry me off out of the country*. ἐμέ cannot depend on μεθεῖο, which would require a genit. The Mss. have μεθεῖς, which, if right, would be for μεθείης, a solitary instance of its kind; this shorter form (μεθεῖμεν, etc.) is common enough in plural, but not in singular. ἀγω of forcible abduction.

737 fig. are badly garbled in the Mss., which give ἐνώμοτος...κάπικηρυκεῦμασι οὐκ ἂν πιθοιο: this makes the passage merely a repetition of the first part of the sentence. But plainly λόγους δέ stands in opposition to ὀρκίους μὲν, and the meaning must have been, 'but if you make an agreement in words merely, and not with oaths, then you will be likely to yield to my enemies' demands.' A single hint of the original text, κάπικηρυκέματα, is furnished by a scholium. I have written the passage, nearly with Nauck, so as to give the needed sense, without feeling at all sure that the words are Euripides'. — φίλος: namely of my enemies.

739. τάμά: nearly equivalent to ἐγώ. Cp. Andr. 235.

741. Δεξας = εἰδεξας ἐν λόγοις. (Porson.)

744 fig. Construe δεκνύναι ἔχοντα, *to show that I have*: cp. 548. ἔχοντα (instead of ἔχοντι) agreeing with the omitted subject of the inf.; cp. on ἀνοίξαντα, 660. — τὸ σόν, *thy interests*. — ἐξηγοῦ θεούς, *name (properly dictate, go over beforehand) the gods I am to swear by*. So ἐξαρχ' ὀρκῶν, Iph. T. 743, *administer the oath*.

747. συντιθείς, *together, comprehensively*; γένος belongs with ὄμν. Cp. Hec. 1184; fragm. 658. Verse 748, occurs again, Iph. T. 738.

750. ἄλλος, *on the other hand*; Cp. on 296.

753. ἄ for τούτοις ἄ. It might have been οἷς.

754. πάθοις = εἴχει παθεῖν. Opt. of wishing in a question.

758. τυχοῦσ' ἄ βούλομαι: ἄ either for ἐκείνων ἄ, cp. 753; or like τσοῦνδε 259. — Aegeus here departs towards the left, as going to foreign parts.

759. πομπάιος: Hermes, adept in cunning and subterfuge, guides persons through difficult enterprises and journeys: Rhes. 216; Soph. Elec. 1395; Phil. 133; Aesch. Eum. 90; Il. ω, 182.

760 fig. The construction is πράξαις τε (ἐκείνα) ὧν ἐπίνοιαν κατέχων σπειδεῖς (αὐτά). "Idem est ἐπίνοιαν κατέχων quod ἐπιθυμῶν ἔχων." (Elmsley.) Cp. πόθον κατέχων, Phoen. 330.

763. δεδόκησαι: the dramatists use the tenses δοκῆσω, etc., freely, especially in choral passages.

766. εἰς ἴδδον βεβήκαμεν: that is, we are no longer wandering at random, see our course clearly before us.

768 fig. ἧ, *where*; καθ' ὃ μέρος. Schol. In the very matter, she means, which perplexed her most; see 386 fig. — ἐκάμνομεν: as a ship in distress: cp. Aesch. Theb. 210. — λιμήν: so Andr. 891 Orestes is called a *haven*.

770 fig. πρυμνήτην κάλων: the ancients moored their ships with the stern towards the shore. — μολόντες: see on 314. — ἄστν, the lower town; πόλισμα, the acropolis.

773. δέχου, *expect*.

778, 779. These two verses come in very awkwardly after 777. They were plainly written as a substitute for it, not to follow it.

781. λιπούσ' ἄν, Wecklein after Elmsley; the Mss. λιπούσα. The participle represents the optative. — The next line is suspected by many; cp. 1060.

785. μὴ φεύγειν depends on the idea of entreaty implied in δῶρα φέροντας. Cp. Suppl. 285, γούνασιν...πίτνω...τάφον ἐξανύσασθαι, and Heracl. 345. This verse (lacking in a good Ms.) is also suspected.

790 fig. ἀπαλλάσσω, *dismiss*. — ἤμαξα: aor. as 223. Medea has now given up her former plan (375) of causing Jason's death. The idea which has all along been dimly present to her mind has now taken definite shape; she will take a more exquisite revenge by killing his children with his new wife, leaving him childless and without prospect of issue, to pass an old age of regret and remorse. — τοῦντεῦθεν: cp. on τοῦνθενδε, 1167.

795. φόνον φεύγουσα: the place of the murder was accursed for the murderer; he was obliged to flee and seek expiatory rites (καθάρσια, ἄγνισμα) at the hands of some one at a distance, to be freed from blood-guiltiness (μίασμα, αἷμα).

798. The thought suddenly strikes her that her life must be rendered miserable by such a deed, but she dismisses it with *Never mind; what profits me my life* in any case? ἔγω: a formula of indifference or defiant resolution; cp. 819; Heracl. 455; Orest. 794; cp. also 699.

802. σὺν θεῷ, *with Heaven's help*; cp. 625.

814 fig. οὐκ ἔστιν, *it cannot be*. — πάσχουσιν after σοί: see on 660.

819. σὺν (i. e. οἱ ἐν) μέσῳ, *intervening*; 'all that you can say *meanwhile*.' Cp. Hel. 630; Or. 16; H. F. 94. (Or perhaps *between us*; 'the present discussion'; cp. Hel. 944; Elec. 797.)

820 fig. Addressed to the nurse, who has come out from the house. — πιστά, *confidential matters*. — δεσπόταις, the generalizing plural; she means herself. — γυνή τ' ἑφύς: so as to sympathize with another woman.

824 fig. The first strophe and antistrophe celebrate the praises of Athens. After this apparent digression, the chorus returns to the matter in hand

with the thought, 'How can such a place harbor a criminal such as you will be,' and appeals again to Medea to desist from her design.

825 flg. θεῶν παῖδες: Erechtheus (or Erichthonius) was a son of Hephaestus and Gaia. — ἀπορθήτου: so that the autochthonic race have always remained in possession. — The σοφία is thought of as a natural product of the country. — λαμπροτάτου: the clear air of Attica was famous, and was thought to impart vivacity and grace.

834. Ἄρμονίαν must be subject to φνεύσαι, not object, for nine Muses could not bear one daughter. That the Muses were born in Attica, and that Harmonia was their mother, seems to be an invention of Euripides. Hesiod makes them daughters of Zeus and Mnemosyne, born in Pieria near Olympus.

835 flg. The text is in disorder. As it stands, the goddess dips water from the river to infuse its coolness into the breezes she wafts over the land. This is perhaps endurable, but hardly the double accus. with καταπνεύσαι (either χώρας or μετρίαις [αὔραις] would be required); moreover, we have (after rejecting αὔρας, impossible for metrical reasons) a gap of seven syllables, best placed with Kirchhoff after χώραν, ~ ~ ~ ~ ~ The lost words contained some equivalent to αὔρας.

844 flg. Loves which are the companions of wisdom are chaste and temperate loves as opposed to sensual passion, including the ἐρως ψυχῆς of the philosophers; see Eur. frag. 342. Such are παντοίας ἀρετῶν ξυνεργοί, that is, join with wisdom in producing every virtue.

846 flg. The order: πῶς οὖν ἢ πόλις ἱερῶν ποταμῶν ἢ χώρα πόμπιμος φίλων ἐξεῖ σε..., etc. — ἱερῶν ποταμῶν: gen. of characteristic, H. 568. — φίλων πόμπιμος, safely harboring its friends, affording them a safe refuge. In this sense πόμπιμος ὁ δαίμων (the Dodonian Zeus), Phoen. 984. — τὰν οὐχ ὄσαν μετ' ἄλλων, you the polluted among your fellow-men.

854. πάντα σ' Nauck for πάντες. The repetition of σε is not surprising.

856 flg. φρενὸς...καρδίᾳ τε: a curious enallage; boldness either of mind or in your hand and heart. — τέκνον (vocative), Nauck. But even thus the text is hardly sound.

861 flg. ἄδακρυν...φόνου, keep tearless the lot of murder, i. e. 'keep from weeping at the murder you are destined to commit.' The emphasis falls on ἄδακρυν = ὥστε ἄδακρυν εἶναι. μοῖρα φόνου in the same sense, Elec. 1290.

864. φοινίαν of the effect; 'stain your hand red.'

866 flg. καὶ γάρ as at 314. — οὐτᾶν: οὗτοι ἄν.

871. ὑπεργάζομαι, a rare word, seems here to have the sense of ὑπουργέω.

872. διὰ λόγων ἀφικόμην: H. 629 d. See on 1081.

876. ἡμῖν, of course, with συμφορώτατα. She gives him back his own arguments; see 563, 595; and so in the following sentences.

879. τί πάσχω; *what am I thinking of? what possesses me to act as I do?* Cp. 1049.

880. παῖδες: referring to 565. — χθόνα φεύγοντας: their banishment from Iolcus is meant. — ἡμᾶς: Jason and all the family; see 551–554.

884. σωφρονεῖν refers to 549.

887. συμπεραίνειν and the following infinitives are brought in as if ἦν... μετέχω had preceded, instead of the impersonal ἦ...μετεῖναι. Hence, too, the accus. κηδεύουσαν. — παρεστάναι λέχα: that is, assist at the bridal ceremonies, particularly in conducting the bride into the θάλαμος. — νόμφην, κ. τ. λ.: construe ἤδεσθαι τε κηδεύουσαν (*tending*) νόμφην σέθεν.

889 fig. ἴσμεν οἶόν ἴσμεν: a depreciatory expression. Cp. 1011. Said in reference to 573 fig. — γυναῖκες is predicate nom., 'in short, we are women.' — κακοῖς: generalizing plural; *you were not therefore bound to imitate a bad example* like myself. She compliments him on his forbearance at their previous interview. — By νήπια she means blind, senseless invective.

892. παρίεμθα, *I speak you fair, I crave your good-will.* παρῆσθαι is used of one who by concessions and fair words *tries to win over* another. — φρονεῖν: infin. of the imperfect; GMT. § 15, 3.

896. διαλλάχθητε τῆς πρ. ἔχθρας, *make peace in renouncing your former enmity.* Since διαλλάσσομαι is strictly *effect a change in my relations*, it can, like any other compound of ἀλλάσσω, take the genitive. — The children, in answer to this summons, appear from the house accompanied by their guardian.

899 fig. οἶμοι...κεκρυμμένον: with admirable art the poet makes Medea's grief overcome her in spite of the part she is acting, so as almost to betray her. Her tears burst forth at sight of the children, and these words escape her almost involuntarily. But, recovering herself, she goes on ἄρ' ὃ τέκνα, κ. τ. λ., so as to lead Jason to understand τὰ κεκρυμμένα of the hidden future, and refer her emotion to natural anxiety for the children's life.

904 fig. χρόνω, *at length.* — τῆνδε, *as you see.*

906 fig. χλωρόν, *fresh.* Like our *green* (wood, fruit, etc.), it is opposed to dry, withered, without reference to color; so, finally, as applied to wine (Cycl. 67) or water (Phoen. 660) it can mean little else than *sparkling.* — προβαίη μείζον = προβαίη ὥστε μείζον εἶναι.

908. ἐκεῖνα, *your former conduct.*

909 fig. ὄργας ποιεῖσθαι: periphrasis for ὀργίζεσθαι. — παρεμπολῶντος (αὐτοῦ): genitive absolute, instead of the dative with πῶς, simply for convenience of the verse. H. 791 d. Cp. Soph. Trach. 803.

912. νικῶσαν = κρείσσω. — ἀλλὰ τῷ χρόνω, *in time at any rate* (if not at once). For this use of ἀλλά, H. 863 a.

915. πολλήν ἔθηκε προμηθίαν, *has taken measures of great prudence.* — σὺν θεοῖς, as 802.

917. τὰ πρῶτα of persons of the highest rank, Or. 1248 and elsewhere.

920. τέλος, *period.* Just so Alc. 412, γήρως τέλος.

922. αὐτή as vocative; H. 680 a; G. § 148, N. 2.

926. εἰ θέσθαι περὶ τινος is not Greek. The right expression (see Iph. T. 1003) is εἰ θέσθαι τὰ τινος. περὶ has crept in from above, and before τῶνδε two syllables (—), containing the article, have fallen out.

928. ἐπὶ δακρύοις ἔφην, *is by nature prone to tears.*

929. τάλαινα, tenderly; *poor woman.* This verse comes in rather abruptly here. The coherence is improved by placing 929–931 between 925 and 926.

931. οἰκτος εἰ, *a compassionate anxiety (ein wehmüthiges Gefühl, Klotz) as to whether.* Cp. 184.

934. ἐπεὶ, κ. τ. λ.: the apodosis is 938 fig. — ἀποστειλαί: a mild term.

938 fig. ἀπαίρομεν: the present in a future sense, like εἶμι. H. 699 a; GMT. § 10, 1, Notes 6 and 7. — ὄπως ἄν: H. 741; GMT. § 44, 1, N. 2.

942. ἀλλά as 912; *at any rate.* — πατρός: the genitive with αἰρεῖσθαι (as if δεῖσθαι) is surprising; cp. 1154.

944 fig. πείσειν σφῆ, *that I shall persuade her (not that she will persuade him),* as 946 shows. The following verse then means, 'if she is soft-hearted and susceptible to your blandishments like others of her sex.' Medea slyly flatters Jason's self-complacency; he prides himself on his influence with women. The Mss. continue 945 to Jason; that it belonged to Medea is seen from the scholia.

949. From 786. Elmsley and Kirchhoff reject it there and admit it here.

950. ἀλλά in abrupt transition. — ὄσον τάχος = ὡς τάχος = ὡς τάχιστα.

958. οὔτοι μμπτά, *not to be despised,* with a double meaning. The reader should not fail to note the covert irony of many of Medea's phrases, as 952, 957.

962. ἡμᾶς, *me.* Jason's vanity is wounded at the thought that gifts can prevail more than his own influence.

965. μή μοι σύ: sc. λόγους λέγε. — λόγος: this proverb, as quoted Plat. Rep. 390, runs: —

δῶρα θεοῦς πείθει, δῶρ' αἰδοίους βασιλῆας·

paraphrased, Ovid, Ars Amat. iii. 653, munera, crede mihi, capiunt hominesque deosque.

966 fig. The argument is: 'such finery beseems a fortunate princess rather than an outcast like myself, and as for its value, I would give even my life to keep my children from banishment.' — ὁ δαίμων, *Fortuna, the luck.* — κένα = τὰ ἐκείνης. — νέα τυραννῆς, *she is young—a princess.* —

φυγάς: that is, the remission of the penalty. ἀλλάσσεσθαι is *receive in exchange for, purchase at the price of* (less often *give in exchange*).

974. (τούτων) ὦν ἐρῶ τυχεῖν: purposely ambiguous. The omitted antecedent depends on εὐάγγελοι. — The children here depart with their guardian-slave and Jason.

978 fig. ἀναδυσμῶν ἄταν, *the bane of the head-bands = the baneful head-bands*. — τὸν Ἄϊδα κόσμον, *funestum ornatum*. (Pflugk.)

985. νυμφοκομήσει: namely, as bride of Hades; the same idea Iph. Aul. 461, Or. 1109.

989. ὑπερφέεσθαι: as out of a snare in which the feet are entangled: cp. Aesch. Pers. 100. Three syllables (— —) are lacking after this word.

992 fig. παισὶν—βιοτῆ: two datives, of the whole and part, instead of παίδων βιοτῆ. Cp. Hipp. 1274, ᾧ μαιωμένῃ κραδίᾳ...ἐφορμύση, H. F. 179; Bacch. 619; Heracl. 63.

995. μόρας παροίχει, *are at fault respecting your lot, fail to realize what awaits you; literally, have strayed beyond it*. (Not, 'how art thou fallen from thy high estate.')

996. μεταστένομαι, *I pass to bewailing, I bewail in turn* (after having bewailed something else). Schol. μεθίσταμαι δὲ καὶ ἐπὶ τὸ σὸν ἄλγος. So μετακλαίωμαι, Hec. 211. In neither of these places can μετα- mean *too late* or *afterward*. Cp. μετεύχομαι, 600.

1000. σοι: dat. of disadvantage.

1002. The παιδαγωγός, who has accompanied the boys to the palace, here returns with them, and addresses his mistress in breathless eagerness to tell the good tidings. Medea, assured of the success of her plans, and now brought face to face with her dreadful task, stands motionless with horror, and seems not to hear him. — ἀφείνται: cp. the construction of ἀφιέναι here with that at 1155. Creon's consent had not yet been obtained (1156 fig.), but as the bride has promised to intercede, the servant thinks the matter certain.

1004. τάκεθεν, *so far as matters in that quarter are concerned*.

1006 fig. From 923 fig.

1009 fig. μὲν...οὐκ οἶδα, *do I, without knowing it, announce some mischance? τύχη* in a bad sense, as 1203. — δόξα εὐάγγελος is *the credit of bringing good tidings*; see on 557.

1011. ἡγγεῖλας οὐ' ἡγγεῖλας: cp. 889.

1013 fig. πολλή μ' ἀνάγκη, sc. δακρυρροεῖν. — ταῦτα γάρ, κ. τ. λ. The idea is, 'my own perverseness, under influence of the gods, has brought this about.' She is thinking of the sending of the fatal gifts, but the old man understands her impending banishment, and answers accordingly.

1015 fig. κάτει, *shalt return from banishment*. — πρὸς τέκνων, *through*

thy children. — *κατέξω* in double sense; *shall restore from banishment, and shall bring down to Hades.*

1018. *θητὸν ὄντα, one who is mortal.*

1020. The attendant enters the house; the children remain. In the remarkable scene which follows, Medea is swayed now this way, now that, by conflicting emotions.

1021 fig. *πόλις* and *δῶμα* covertly allude to the lower world; so *οἶκ. ἀεί* with significance.

1026 fig. *λέκτρα*: not pleonastic, but = *match, marriage.* — *λαμπάδας*: to carry torches at the bridal festivities was the special duty of the mothers of the contracting parties.

1029. *ἄλλως, to no purpose.* — 1030 also in Troad. 755.

1035. *ζηλωτόν*: feminine, or neuter referring to the infin. clause? Probably the latter.

1039. *ἄλλο σχῆμα βίου*: ambiguous; the boys understand the splendid life in the palace; she means the life below.

1046 fig. *τούτων* with emphasis; 'by harming *them*,' not the guilty man himself. — *δὶς τόσα*: *twice as great as I inflict on him.*

1049. *τί πάσχω*; as 879. — *γέλωτα*: forgiveness of a wrong the Greeks considered no virtue, but a weakness.

1051. *τῆς ἐμῆς κάκῃς, κ. τ. λ.*: genit. of exclamation, followed by the infinitive expressing astonishment; GMT. § 104. *Shame on my cowardice! To think that I should even have let slip soft words from my heart.*

1054 fig. *θύμασιν*: she speaks of the murder as of a sacrifice, and says, 'let him whose conscience forbids his presence, stay away.' The language is that of one warning the unholy away from a sacred act. — *αὐτῷ μολήσαι, sc. μὴ παρῆναι.* — *χεῖρα δ' οὐ διαφθερῶ, manum non corrumpam misericordia.* (Pflugk.) The idea is *enfeeble, destroy the force of*; so *γνώμη διαφθεῖρω, allow my resolution to waver, Aesch. Ag. 932.*

1056 fig. *θυμέ*: Medea addresses her passion as it were another person. She falters again for an instant, but with a sudden revulsion of feeling bursts forth *μὰ τοὺς, κ. τ. λ.* — *ἐκεῖ*: in Athens.

1059 fig. With these words Medea's frenzy culminates; hereafter her mood is one of calm and unflinching resolution. — *παρήσω*: she persuades herself, in spite of 1045 and 1058, that it is too late to save the boys by flight. — 1062, 1063, from 1240, 1241.

1064. *πέπρακται*: GMT. § 17, N. 6.

1069. *προσαπειν*: this word means either to greet at meeting (895) or to bid farewell at parting; here the latter. The children are yet on the stage; Medea must have detained them at 1056.

1073. *ἐκεῖ—ἐνθάδε*: both with a double meaning.

1074. *προσβολή*: *embrace. ἐν δὲ τῷ περιπτύσσῃσθαι καὶ καταφιλεῖν ταῦτα λέγει.* Schol. Cp. Suppl. 1139, *προσβολαὶ προσώπων.*

1077. *οἷα* = *οἷα τε*. So Kirchhoff. But the text is very uncertain.

1079. *βουλευμάτων*, *better judgment*. This sentiment Euripid. has repeated several times; as fragm. 838, *αἰαί, τὸδ' ἤδη θεῖον ἀνθρώποις κακόν, ἔταν τις εἰδῆ τάγαθόν, χροῖται δὲ μή*. Cp. the well-known words of Ovid's *Medea* (*Met.* 7, 20), *video meliora proboque, deteriora sequor*.

1081. The children have again entered the house; Medea remains anxiously looking for further news. Meanwhile the chorus-leader recites the following verses, which are not a stasimon, but only an anapaestic passage separating the parts of the episode, like that at 357, but of unusual length. She prepares the way for the sentiments about children she expresses below (1090) by saying that she, in spite of her sex, has participated in philosophical speculations, since some women, though few, have intellectual culture (*μοῦσα*). A similar exordium, *Alc.* 962. — *Σὺ δὲ λεπτ. μύθεον ἔμολον*, *have engaged in subtler arguments*; cp. 872.

1087 fig. *παῦρον γένος*, a *small class*: supply *ἐστίν*. *μίαν* was ingeniously supplied by Elmsley, after *Heracl.* 327, *παῦρων μετ' ἄλλων· ἓνα γὰρ ἐν πολλοῖς· ἰσῶς εἴρωις ἀν' ὅστις, κ. τ. λ.* — *τὸ γυναικῶν* is added somewhat freely at the end; of *womankind namely*, referring to *γένος*.

1091. *ἄπειροι*, namely *παιδοσοῖτας*, as the next clause shows. A like sentiment, *Alc.* 880; the reverse, *Ion* 488.

1094 fig. *δὲ ἄπειροσύνην εἶτε*, *through inexperience as to whether*. — *οὐχὶ τυχόντες*, *inasmuch as they have none* (children).

1101 fig. *πρώτον μὲν*—*τε*: see on 126. — *ὅπως θρέψωσι*: *GMT.* § 45 and Note 8. — *ὅπως λείψουσι* is an indirect question partaking of the nature of an object clause after an expression of care or anxiety; cp. *GMT.* § 45 Remark, and foot-note.

1103. *ἐκ*, *after*.

1105. *τὸ π. λοίσθιον κακόν*, *the crowning evil of all*.

1107. *καὶ δὴ* as 386.

1109. *εἰ δὲ κυρῆσαι δαίμων οὗτος*, *si tamen ea fortuna eveniat*. (Elmsley.)

1112 fig. *λύα* = *λωσιτελεῖ*, as 566. — *τῆνδε λύπην* is the grief of losing children by death, and the sense is: 'Why, for the sake of having children, should men incur such afflictions at the hands of the gods?'

1117. *τάκειθεν* for *τὰ ἐκεῖ*, from the influence of *καραδοκῶ*.

1123. *λιποῦσα*: that is, 'not leaving unused,' taking the first means of conveyance that offers. *ναῖαν ἀπήνην*: a circumlocution for *ship*, like *νάϊον ὄχημα*, *Iph.* T. 410.

1129. *μὲν* as in 676. — *φρονεῖς ὀρθά*; *are you in your right mind?*

1133. *μὴ σπέρχου*, *don't be excited*. — *φίλος*: *nomin.* for *vocative*.

1140. *ἐσπεῖσθαι* = *σπονδαῖς διαλελυκέναι*.

1141. *ὁ μὲν τις*: *H.* 525 a, fine print. *τις* shows that *ὁ μὲν* does not refer to any particular person.

1143. *στέγας γυναικῶν* (accus. of place whither), the *γυναικωνίτις* or women's apartment. It was unusual for a man to enter this, but the joy of the moment excused this infraction.

1144. *θαυμάζομεν*, *look up to*. (Elmsley.)

1150. *ὄργας ἀφήρα*: 456 and note.

1151 fig. *οὐ μὴ δυσμενῆς ἔσει...παύσει δὲ...καὶ στρέψαι*, κ. τ. λ., *be not wrathful...but cease...and turn*, etc. GMT. § 89, 2 and Note 1, where similar examples. The futures express a command, and are probably interrogative, *οὐ* going with all of them, *μὴ* only with *ἔσει*. Otherwise Goodwin, l. c. Rem. 1.

1153. *οὐσπερ ἄν*, sc. *νομίξῃ*.

1154 fig. *παραίτηση*: *παραίτῃσθαι πατρός* is less anomalous than *αἰτεῖσθαι πατρός*, 942, but both are singular. — *ἔμῃν χάριν* adverbial, *for my sake*.

1158 fig. *ἀπειναί*: the boys returning home with their attendant, Jason going elsewhere. — *ἡμπέσχετο*: aor. (H. 438, 5); the form *ἡμπέσχετο*, with double augment, is very doubtful.

1162. *εἰκῶ* (gen. *εἰκοῦς*, Hel. 77), collateral form of *εἰκών*.

1165 fig. *πολλά πολλάκις*, *often and again*. — *τένοντ' ἐς ὀρθόν* : *τένων* is certainly the *foot* (properly the *sinew* of the heel), as Bacch. 938, and *ὀρθός* seems to mean *raised on tiptoe*. She stands on tiptoe and looks over her shoulder to survey the fall of the robe.

1167. *τοῖνθένδε*, *deinde*. Strictly an appositive; *as the next thing in order*.

1169 fig. *φθάνα* with a participle as usual, but followed by *μὴ πεσεῖν* (instead of the more regular *πρὶν πεσεῖν*), since it implies *prevention*, a negative idea. GMT. § 95, 2 (c); H. 838. *Scarcely does she throw herself...in time to avoid falling*, etc.

1172. *Πανὸς ὄργας*. Such a sudden and unaccountable feeling of terror as sometimes comes over one in deep forests and lonely mountain glades the Greeks believed to be sent by Pan, and thence any apparently causeless fright or *panic* (*πανικὸν δέημα*), even in battle, as well as sudden madness and epileptic fits, were thought to come from him. A like crazing influence over the mind was ascribed to other deities, Dionysus, Hecate, Cybele. In such cases it was proper that the divine presence be recognized by an *ὀλολυγή* or *prayerful ejaculation*, a peculiar cry of the women, expressive of religious fervor and joy, and used on divers sacred occasions.

1173 fig. *πρὶν γὰρ*, *till at length*. — *ὀμμάτων ἀπὸ κόρας στρέφουσιν*: i. e. *ἀποστρέφουσιν κόρας ὀμμάτων*. Tmesis.

1176. *ἀντίμολπον*, *in a different strain from*, governs *ὀλολυγῆς*. Cp. Alc. 922, *ὕμελαιων γῶος ἀντίπαλος*.

1181 fig. ἤδη...ἤπτετο shows how long it was that the princess lay in her swoon. *Already a swift walker, at a brisk pace (ἀνέλκων κῶλον), would have been reaching the goal of a course six plethra long* (that is, would have walked a stadium), *when she*, etc. The transcribers strangely misunderstood and garbled this passage. The reading in the text is Porson's, after corrections of Reiske and Musgrave. But even this is hardly sound; ἀνέλκων, in this connection, for ἀνακουφίζων, ἐξάιρων, is odd, and as all the Mss. have the acc. ἐκπλεθρον agreeing with κῶλον, it seems likely that κῶλον (as Aesch. Agam. 344) meant one side of a double race-course, and that ἀνέλκων has replaced some other participle, with the idea of *passing over*; perhaps ἀνέρπων or ἀνελθών (Weil ἀνελών).

1183. ἐξ as in the expressions ἐξ εἰρήνης πολεμεῖν, ἐκ δακρύων γελᾶν, etc. Transl. *from this condition of, or after remaining with.* — ἀναύδου with δμματος by a kind of Zeugma. Elmsl. compares τυφλὴν χεῖρα, Ph. 1699, τυφλῆ ποδί, Hec. 1050.

1193. By σύνδεσμα are meant clasps of some sort (cp. Bacch. 697), by which the head-dress was fastened on, and 'the gold held the clasps' means simply that the golden clasps would not give way.

1196. κάρτα δυσμαθῆς ἰδεῖν, *very hard to recognize at sight.*

1197. δῆλος: see on 61. — κατάστασις, *expression, strictly settled condition.*

1200. πείκων δάκρυ·πίσσα. Hesych.

1204. τῆχην...διδάσκαλον: i. e. we learned caution from the recent calamity.

1209. γέροντα is used adjectively. γέρον τύμβος, of an old man ripe for the grave, occurs again Heracl. 166.

1216. ἡ δ' ἀντελάζνυτο: of course only in appearance, by the adhesion of the robes; it does not imply, as the Schol. thought, that she was still alive. — πρὸς βίαν ἀγοι, *struggled violently.*

1218. ἀπίστη, *desisted.*

1221. ποθανῆ δακρύοισι: a misfortune *welcome to tears* is boldly put for one which calls for, or excites a desire for tears. (The meaning to be *mourned for*, which Liddell and Scott, 6th ed., assign to ποθευῖς here, it cannot possibly have.)

1222. The sense: 'your situation I will not speak of.'

1224 fig. The messenger closes with some rather gloomy reflections: there is, he thinks, no such thing as true happiness among men; philosophers, who pretend to have found the key to εὐδαιμονία, are guilty of most serious deceit. — οὐ νῦν πρότον: cp. 293, 446.

1227. ζημίαν: they deserve punishment, he means, for misguiding the multitude. Many write μωρίαν on conjecture.

1228 fig. He distinguishes between εὐδαιμονία, complete happiness un-

alloyed with misery, and *εὐτυχία*, mere good luck for the time being. — The messenger now departs.

1236 fig. *τοῦργον*: subject of *δέδοκται* and explained by the inf. *ἀφορμ.* and *ἐκδοῦναι* as appositives. — *κτανούση*—*ἀγούσαν*: the nearer conforms itself to *μοι*, the latter falls back into the accus.

1240. *πάντως*, in any case. Even if she spared them, they would be killed as instrumental in causing the death of the princess and Creon.

1243. *μη̄ πρόσθεν*: *μη̄ οὐ* (which Elmsley restored) would be in place here, but is not necessary; see GMT. § 95, 2, Note 2, last part.

1245. *βαλβίδα*: the deed is to be the beginning of a long career of wretchedness, which she likens to a race. — *λυπηρῶν* goes in thought rather with *βίον*; see note on *καθαράν*, 660.

1250. *τε—δέ*: H. 855 b. — Medea enters the house.

1251 fig. The text of this ode is corrupt in several places, though its tenor is plain. The chorus calls, as a last resort, on the gods to prevent the impending crime; on the Sun, Medea's and the children's ancestor, and the Earth, who will be polluted by the blood; deploras then the murderous frenzy which can bring nothing but evil in its train.

1252 fig. *Ἄδλιος* has not often *ἄ*, but a clear case seems to be Soph. Trach. 835. — *κατῖσε* *ἴσσε*: as *ὑπάκουσον ἀκουσον*, Alc. 400, and several other examples. The preposition belongs equally to both verbs. 'Look on her before she does the deed' implies, of course, 'prevent her.'

1255 fig. The Mss. *σᾶς γὰρ ἀπὸ* against metre; *ἀπὸ* has crowded out some trochaic word beginning with a consonant. — *ἔβλασεν*: who? Medea, as it stands. But it is the boys' divine origin that the chorus is thinking of, not Medea's, who is referred to in the next line as *ἀνέρες*. So, too, the Scholiast; *ἔβλασεν ἀπὸ τοῦ ἐβλάστησαν, ἔφυσαν. ἐπεὶ ἡ Μήδεια μὲν ἐγγονος Ἑλλίου, οὗτοι δὲ ἐκ Μήδειας*. It is likely that the lacuna contained a word designating the children. Wecklein writes *σπέρμα*; it might be a neut. plural. — *θεῶν, κ. τ. λ.*, there is fear that a god's blood (in the boys' veins) be shed by human hands. The Mss. *ἀματι*, giving neither sense nor metre; *-τι* is a trace of some lost word; Wecklein *πέδοι*. Perhaps *αἷμ' ἐπὶ γῆ*.

1259 fig. *ἔξ' οἴκων, κ. τ. λ.*, *expel from the house the demon of vengeance, bloodthirsty, driven hither and thither by the Furies*. Not Medea herself, but rather her guiding genius is meant. I have written nearly with Weil; the Ms. reading violates the metre, and affords no dependence for the last two words. — *ἀλάστορον*: from nom. *ἀλάστορος*, another form for *ἀλάστωρ*.

1261. *μόθος τέκνων*, the toil expended on the children.

1267. *ἀμείβεται* as it stands must be rendered *comes in turn, ensues*. But the metre betrays a gap of two short syllables.

1268 fig. Obscure and corrupt. The most that can be made of it is: *grievous to mortals is the stain of kindred blood (ὁμογενῆ μᾶσμι.) abroad in the land, recoiling from the divine hand (θεῶθεν πίπτοντα) as corresponding woes (συνψάδα ἄχη) upon the house of the murderers (αὐτοφόντους ἐπὶ δόμοις). συνψάδα, sc. τοῖς μᾶσμασι; commensurate with the guilt.*

1271. The voices of the boys are heard behind the scene. The two verses οἱμοὶ... ἄλλόμεσθα γάρ come in the Mss. before 1273. But the antistrophe shows that two trimeters are wanting after 1274, and it seems best (as Seidler first proposed) to insert these, and supply their place above with some exclamation (as αἰαὶ) standing *extra metrum*. The falling out of this word occasioned the transposition.

1275 fig. ἀρήξαι: ἀρήγω construed like ἀμύω, as Tro. 776, παιδί τ' οὐ δύναμειθ' ἂν θάνατον ἀρήξαι, and Heracl. 840. — δοκεῖ μοι, *I have a mind*. But, with a timidity characteristic of the chorus, they do not venture after all. So Aesch. Ag. 1346 the chorus, in a similar situation, talk of coming to the rescue, but do not do it. Cp. Hipp. 782.

1278. ἀρκύων ξύφους: a like figure, H. F. 729, βρόχουσι δ' ἀρκύων... ξιφηφόρουσι.

1279. ἦσθα: see on ἦν, 703.

1281. τέκνων ἄροτον (*segetem liberorum*, Pflugk) periphrasis for τέκνα. — αὐτόχειρι μοίρα, *a death inflicted by thine own hands*, like αὐτόχειρι σφαγῆ, Orest. 947.

1284. Ino, daughter of Cadmus, wife of Athamas, had incurred Hera's anger by caring for the infant Dionysus, whence she and her husband were visited with madness. The commoner form of the story is that Athamas slew one of their children, Learchus, and would have slain the other, Melicertes, but that Ino fled from him and leaped into the sea with the infant in her arms. But Euripides has here followed another account, not elsewhere found, which makes Ino kill both children in her frenzy, and then throw herself into the sea in despair. The gods took pity on Ino and she became a sea-goddess under the name of Leucothea; Odys. ε, 333.

1286. φόνω is dat. of cause.

1288. ἀκτής: the Molurian rock near Megara. — ὑπερβίνασα πόδα: namely in the act of stepping off into the sea.

1290. δεινόν: that is, that can be called terrible in comparison with these crimes.

1293. Jason comes in breathless haste to save his children from the vengeance of the Corinthians.

1296 fig. νν—σφε: the repetition of the pronoun after so short an interval is singular. But as δεῖ can take an accus. even without an infinitive (as δεῖ με τοῦτον), it is possible that νν was felt to belong so closely to δεῖ as to justify another subject for the infinitive, somewhat as in Paley's *ran-*

dering, "it is needful for her that she..." — πτηνόν, on wings. — εἰ μὴ δόσει, if she means to escape paying; GMT. § 49, 1, Note 3.

1300. αὐτή: "plane hic otiosum et supervacaneum vocabulum." Hermann. Not so; the sense is, 'does she who killed others expect to escape death herself?'

1301. ἀλλὰ—γάρ: not as 252, 1085, but ἀλλά introduces ἐρξουσι below; cp. 1067, 1344.

1302 flg. (οἱτοὶ οὖς (κακῶς) ἔβρασαν ἐρξουσιν κακῶς. — ἐκωφῆσαι: GMT. § 97, Note 1, latter part.

1304 flg. μοι: dat. incommodi of the person remotely interested, as in 283. With δράσωσι understand αὐτούς. — οἱ προσήκοντες γένει: sc. Κρέοντι. — μητρῶον, committed by their mother. — ἐκπράσσοντες φόνον = ἐκπρ. φόνου δίκην.

1309. παῖδες—σέθεν together. σέθεν is similarly placed, Suppl. 133; Phoen. 1213, 1588.

1310. τί λέξεις; (GMT. § 25, 1, Note 6, last part), what do you mean? The future as if the speaker did not comprehend the whole calamity and expected some further account.

1311. ὡς οὐκέτ' ὄντων: on the construction GMT. § 113, Note 10 (b). — φρόντιζε, consider solemnly, take it to heart.

1314 flg. Addressed to the slaves *wilhin*, who alone can undo the fastenings. Cp. Or. 1561; H. F. 332; Hipp. 808; I. T. 1304 (τοῖς ἔνδον λέγω). — διπλοῦν κακόν: the corpses and the murderess. — In τὴν δὲ τίσωμαι there is an abrupt change of construction; we should expect τὴν δὲ κτεῖνασαν, ἢν τίσωμαι φόνον.

1317. While Jason is trying to force the door, Medea suddenly appears aloft in a chariot drawn by dragons (see Hypothesis), bearing the bodies of the boys. — ἀναμοχλεύεις: so Heracles (H. F. 999) σκάπτει, μοχλεύει θύρετρα, not, however, on the stage. That Jason actually uses a lever is hardly to be thought; probably the word is applied metaphorically to his efforts to lift the door off its hinges. But the phrase excited the ridicule of Aristophanes, Clouds 1397.

1322. ἔρυμα χερός, protection against the hand.

1323. μέγιστον ἐχθίστη: strengthened superlative; cp. πλείστον ἡδίστην, Alc. 790.

1329. φρονῶν: participle of the imperfect; GMT. § 16, 2.

1333. τῶν σῶν...θεοί, an avenging demon which haunted thy family the gods have hurled upon me. This refers back to εὖν φρονῶ, 1329. The sense of the whole is, 'Now I realize what I did not realize before; an ancestral curse which rested on thy family has passed over upon me.' The idea of the ἀλάστωρ, so prominent in Greek tragedy, had its roots in the popular belief. It is a demon of vengeance, which ceaselessly haunts its victims,

and passes from generation to generation perpetuating crime and misery. So here the *δλάστωρ* spoken of (the evil genius which actuates Medea) is the personification of an ancient curse clinging to Medea's family; it had wreaked itself on that family in the murder of Apsyrtus, and now on Jason in the murder of his children. (The reading *τῶν σῶν δλ.* is due to Wecklein, who, however, interprets it wrongly 'the demon that avenged thy kindred.' But *δλάστωρ τινός* is, in good writers, never the demon which avenges one, but that which haunts one.)

1334. *παρέστιον* heightens the guilt. He had fled to the *ἑστία* as a suppliant. Eurip. adopts the account, also followed by Sophocles in the *Κολχίδες*, that Apsyrtus was murdered at home. The common story is that he accompanied Medea and Jason in their flight, and was slain on the way.

1337. *ἀνδρὶ τῷδε*, (*huic hominī*) *me*.

1340. *ᾶν*: the plural idea, 'Ἑλληνίδων γυναικῶν', is involved in the preceding.

1342. *Τυρσηνίδος*: either *Italian* (the Etruscans being to Eurip. the representative people of Italy), or because she lived at the entrance to the Tuscan sea. Cp. 1359.

1344. *ἀλλά* introduces *ἔρρε*. See on 1301.

1347. *πάρα* = *πάρεστι*; cp. 443.

1348 fig. Observe *οὔτε—οὐ* correlated. — *προσαπείν*: see on 1069.

1351. *ἔξτενα*: the aor. refers to the present moment, the idea being, *I should undertake to make a long speech* (which, however, I do not), whereas *ἔξέτεινον* would mean rather, *I should now be making a long speech*. GMT. § 49, 2, Note 5; H. 746 a, last part. Cp. v. 425.

1357. *ἀτιμον*: *ἀτιμώρητον* (Schol.), *unavenged*, a meaning which the word has Hipp. 1417, Aesch. Ag. 1279. It takes the emphasis; 'Creon was not going to banish me *without my having my revenge*.' *ἀτιμος* gets this meaning naturally; it is, *without satisfaction, deprived of one's due*, since vengeance was a *τιμή* or *natural right*.

1359 fig. *ἔκησεν*, *has fixed her habitation in*, so *dwells in*. — *ὡς χρή*, '*comme il faut*,' *finely*.

1362. *λίβα* (566) *ἄλγος*, *grief profits me*; i. e. *I can afford to grieve*.

1364. *νόση*, *morbid passion*.

1366. *σολ*: in sense with *ἕβρις* as well as *γάμοι*.

1367. *γε* belongs to *λέχους*: an enclitic (or *μέν, δε*) often separates *γε* from its word.

1371. *εἰσίν* answers *οὐκέτ' εἰσι* of the previous verse. 'They live as ruthless avengers to haunt thee.' *μιάστωρ* (*polluter*) is either (1) a guilt-stained wretch whose contact defiles others, or (2) the ghost of a murdered man haunting the murderer, and producing *μιασμα*, *blood-guiltiness*.

Here and Aesch. Eum. 177 it has the latter sense. Hence σὺ κάρᾳ, because their blood is upon Medea's head.

1374. στήνα, *abhor me* if you will; referring to the word ἀπόπτυστον above. — βόξιν here means *conversation, society*.

1375. ῥάδιον δ' ἀπαλλαγαί. Medea wishes him to leave her (this is implied in 1374), that she may accomplish undisturbed the burial of her children before setting out for Athens. He says, *riddance is easy*, i. e. to be had on easy terms. She scornfully asks 'how?' affecting to be anxious to comply. (Yet we fail to see how Jason's presence is any hindrance to Medea, for she is mistress of the situation, and can proceed in her dragon-car at any moment to bury the bodies. But to take ἀπαλλαγαί, with Paley, to mean *divorce* does not help the matter.)

1379. The most famous Corinthian temple of Hera ἀκραία (goddess of the heights) was at the end of the Heraean promontory in the Corinthian gulf, distant from the city several miles in a straight line across the bay. Elmsley and most others have supposed that temple to be meant here. But the local tradition represented the children as buried in the city itself; at least their monument (μῆμα) stood there, near the street leading toward Sicyon. And we know that in the same quarter, on a spur of the Acrocorinthus, there was a temple of Hera βουναία. Now as βουναία and ἀκραία seem to be equivalent terms, it is altogether probable that this was the temple in which the rites relating to Medea were celebrated, and in the τέμενος of which the children's graves were. This view is confirmed by the Schol. on this passage, who says that the temple here mentioned was situated on the Acrocorinthus. See E. Curtius, Peloponnesus, Vol. II. p. 533.

1380. ὡς μή τις, κ. τ. λ. The sacredness of the place would insure this.

1382. ἰορτήν καὶ τέλη: see Introduction, § 18.

1386. Medea here appears endowed with the prophetic gift, to which she has a right as a sorceress and the grand-daughter of a god. As to Jason's death, see the first Hypothesis. The Schol. knows another account, according to which Jason had hung up the ship's gunwale in the temple of Hera, and this fell down and crushed him. See also Neophron, frag. 3, Appendix.

1389 fig. ἀλλὰ σέ (not ἀλλὰ σε), with emphasis on the pronoun. — Ἐρινὸς τέκνων: the Erinyes of a particular person is often spoken of as avenging his death. — φονία, i. e. requiting murder with murder.

1396. οὐπω θρηνηῖς: the sense is, 'You do not yet know what grief is. Wait till you are old.' (Paley.) He will then feel what it is to be childless. — καὶ γῆρας, age *in addition* to your present afflictions.

1400. προσπίξασθαι (here = *kiss*, cp. Phoen. 1671), infin. of purpose added epexegetically.

1401. *προσαυδῆς*: see on 1069. This verb is regularly used of farewell words spoken to the dead, — a Greek custom. — *ἀσπάζετα*: of a parting salutation, as Tro. 1276.

1408. *ὅσόν* refers to the whole of the next line. 'I do at least what I can, I lament...'

1413. *φύσας*: the participle contains the leading idea, as often. *Would that I had never begotten them, to see them, etc.* — *ὑφάλον*: augmentless also Aesch. Pers. 915.

1416 fig. These seem to have been stock verses of Euripides, for they conclude not only this play, but also the *Alcestis*, *Andromache*, *Bacchae*, and *Helena*. On this Hermann (Bacch. 1388) says: "Qui factum sit ut Euripides quinque fabulas iisdem versibus finierit, non memini me a quoquam interpretum indicatum legisse. Scilicet, ut fit in theatris, quum actorum partes ad finem deductae essent, tantus erat surgentium atque abeuntium strepitus, ut quae chorus in exitu fabulae recitare solebat, vix exaudiri possent. Eo factum, ut illis chori versibus parum curae impenderetur." Others have thought that such endings were added by the actors. Wecklein points out that 1417 fig. do not apply to the *Medea*.

CHIEF DEVIATIONS

FROM THE BEST MANUSCRIPTS.

THE following list includes only cases in which the reading adopted in the text is found in *no* manuscript of the 1st class (see Intr. § 8). Before the colon stands the adopted reading, after it the reading of the 1st class Mss., minor variants neglected. Where the former is derived from Mss. of the 2d class it is marked 2; where from the scholia, S; otherwise it stands by conjecture only. Smaller corrections are omitted.

107 ἀνάξει 2 : ἀνάξει. — 140 τὸν : ὁ. — 149 ἀχάν : λαχάν. — 150 ἀπλάτου : ἀπλάστου. — 159 δυρομένα : ὀδυρομένα. — 182 σπεύσασα : σπεύσαι. — 228 γιγνώσκεις : γιγνώσκειν. — 234 τοῦτ' ἐτ' : τοῦτ' (τοῦδ' ἐτ' 2). — 253 πόλις θ' ἡδ' 2 : πόλις ἡδ' and γὰρ πόλις ἡδ'. — 259 τοσόνδε δ' ἐκ : τοσοῦτον δέ. — 261 δίκην : δίκη. — 262 ἡ τ' : ἦν τ'. — 273 σαυτῆ : αὐτῆ. — 317 βουλευτής : βουλευτής. — 323 μερεῖς 2 : μέτης. — 415 στρέψουσι : στρέφουσι. — 445 ἐπανεστά : ἐπέστη and ἀνέστη. — 491 συγγνώστ' ἄν 2 : συγγνωστὸν. — 494 θέσμ' : θέσμι'. — 550 ἡσυχος 2 : ἡσύχως. — 594 βασιλέων : βασιλέως. — 599 κρίζοι 2 : κρίζει. — 643 δώματα : δῶμα. — 647 οἰκτρότατον : οἰκτροτάτων. — 654 μύθον : μύθων. — 656 ᾤκτισεν : ᾤκτειρε. — 703 συγγνώστ' ἄγαν ἄρ' : συγγνωστὰ γὰρ. — 721 ὦν : ὦν μ'. — 736 μεθεῖ' : μεθῆς (μεθεῖς). — 737 ἀνώμοτος : ἐνώμοτος. — 738 κάπικηρυκεύματα S : κάπικηρυκεύμασι. — 739 τάχ' ἄν πίθοι σε : οὐκ ἄν πίθοιο. — 752 ἡλίου θ' ἄγνὸν σέβας marginal gloss : λαμπρὸν θ' ἡλίου φάος. — 781 λιποῦσ' ἄν : λιποῦσα. — 817 λέξης : λέξεις. — 835 ροάς : ροαῖς. — 847 ἡ πόλις ἡ φίλων : ἡ φίλων ἢ πόλις. — 852 αἰρεῖ : αἰρή. — 854 πάντη σ' : πάντες. — 855 τέκνα φονεύσης : τέκνα μὴ φονεύσης. — 857 τέκνον : τέκνων. — 860 ὄμμα 2 : ὄμμα. — 864 χέρα φοινίαν : χεῖρα φοινίαν. — 867 οὐτὰν : οὐκ ἄν. — 905 τέρευαν : τερέηνην. — 926 τῶνδε θήσομαι πέρι : τῶνδ' ἐγὼ θήσομαι πέρι, τῶνδε νῦν θήσω πέρι. — 945 to Med. S : Mss. to Jas. — 978 ἀναδεσμῶν : ἀναδέσμων. — 983 πέπλον : πέπλων. — 984 χρυσότευκτὸν τε : χρυσεότευκτον. — 992 ἄλεθρον βιοτᾶ S : ἀλέθριον βιοτᾶν. — 1005 ἔα to Paed. Mss. to Med. — 1012 δῆ : δέ. — 1015 κάτει : κρατεῖς. — 1054 θύμασιν S and 2 : θύμασιν. — 1077 οἶα πρὸς : οἶα τε πρὸς. — 1087 παῦρον δὲ γένος μίαν : παῦρον δὲ δῆ (δέ τι 2) γένος. — 1089 οὐκ : οὐκ. — 1099 ἔσωρῶ 2 : ὄρω. — 1121 παρανόμως εἰργασμένη 2 : παρανόμως τ' εἰργασμένη. — 1130 ἔστῃαν 2 : οἰκίαν. — 1139 οἰκῶν S : ὄτων. — 1181 ἐκπλέθρου : ἐκπλεθρον. — 1182 ἄν ἤπτετο :

ἀνθήπτετο. — 1189 *λευκὴν* : *λεπτὴν*. — 1205 *προσπίτνει* 2 : *προσπίπτει*. —
 1221 *δακρύουσι* S and 2 : *δακρύουσι*. — 1252 *φουίαν* : *φονίαν*. — 1255 *γάρ...*
χρ. : *γὰρ ἀπὸ χρ.* — 1256 *αἷμα* S : *αἷματι*. — 1259 *φονῶντ' ἀλαίοντ' Ἐρινύων*
ὑπ' ἀλάστορον : *φονίαν τάλαιάν τ' Ἐρινὸν ὑπ' ἀλαστέρων*. — 1262 *μάταν ἄρα* :
ἄρα μάταν. — 1280 *ὄν* : *ὦν*. — 1283 *χέρα* : *χεῖρα*. — 1295 *τοῖσδ' ἐτ'* : *τοῖσδέ γ'*.
 — 1333 *τῶν σῶν* : *τὸν σόν*. — 1356 *οὐδ'*—*οὐδ'* : *οὐθ'*—*οὐθ'*. — 1357 *ἄτιμον* S :
ἀνατεί. — 1371 *ὦμοι* : *ὄμοι* and *οἴμοι*. — 1374 *στύγει* : *στυγεῖ*. — 1398 *ἐκανες* :
ἐκτανες. — 1409 *κάπιθεάζω* : *κάπιθοάζω*. — 1413 *ὄφελον* : *ὠφελον*.

PARODOS.

PROÖDE (131-138).

Dactylic, with anapaestic introduction.

— — — — —

— — — — —

— — — — —
 — — — — —
 — — — — —
 — — — — —

} These four *cola* form one long verse or *hypermeter*.

— — — — — Iambic close ; sync. tetrap. hypercat.

STROPHE AND ANTISTROPHE (148-159 = 173-184).

Logaoedic, with anapaestic introduction.

— — — — —

— — — — —

— — — — —

— — — — — }
 — — — — — }
 — — — — — }

Brachycat. tetrapodies (Glyconics) with anacruses. Only seemingly tripodies.

— — — — — Brachycat. tripod with anacr.

— — — — — Troch.

— — — — —

— — — — —

— — — — — }
 — — — — — }
 — — — — — }
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On the responsion cp. H. 921 a.

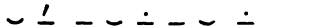

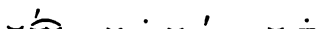



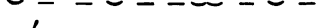
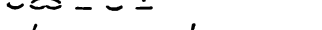
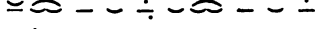
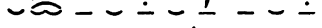
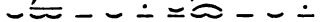
— — — — — Syncopated trochaic tetrap.

— — — — — On the next to the last syll. see H. 916 c.

FIFTH STASIMON.





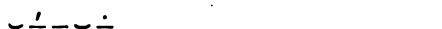
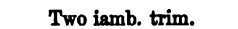
1ST STROPHE AND ANTISTROPHE (1251-1260 = 1261-1270).

Dochmii.

-  Bacchic tripod catal. Hadl. 929 b.
 Two dochmii.
 " "
 " "
 Dochmius and iamb. dipody.
 Two dochmii.
 Dochmius.
 } Six dochmii; belong together as one
 } long verse.
 } *Epurōv* with syniz.
 }

2D STROPHE AND ANTISTROPHE (1271-1281 = 1282-1292).

Dochmii, with iambic trimeters.

- 

 Two iamb. trim.


 Two iamb. trim.
 2 dochm. + bacchic tripod catal.


APPENDIX.

I.

FRAGMENTS OF NEOPHRON'S MEDEA.

(See Nauck, Trag. Graec. Fragm., p. 565 fig.)

1.

καὶ γάρ τιν' αὐτὸς ἤλυθον λύσιν μαθεῖν
 σοῦ· Πυθίαν γὰρ ὄσσαν, ἣν ἔχρησέ μοι
 Φοίβου πρόμαντις, συμβαλεῖν ἀμηχανῶ·
 σοὶ δ' εἰς λόγους μολῶν γ' ἂν ἤλπιζον μαθεῖν.

2.

εἶεν· τί δράσεις, θυμέ; βούλευσαι καλῶς
 πρὶν ἢ ἐξαμαρτεῖν καὶ τὰ προσφιλέστατα
 ἔχθιστα θέσθαι. ποὶ ποτ' ἐξῆξας, τάλας;
 κάτισχε λῆμα καὶ σθένος θεοστυγές.
 καὶ πρὸς τί ταῦτα δύρομαι ψυχὴν ἐμὴν
 ὄρωσ' ἔρημον καὶ παρημελημένην
 πρὸς ὧν ἐχρῆν ἦκιστα; μαλθακοὶ δὲ δὴ
 τοιαῦτα γιγνόμεσθα πάσχοντες κακά;
 οὐ μὴ προδώσεις, θυμέ, σαυτὸν ἐν κακοῖς.
 οἴμοι, δέδοκται· παῖδες, ἐκτὸς ὀμμάτων
 ἀπέλθου· ἤδη γάρ με φοινία μέγαν
 δέδουκε λύσσα θυμῶν. ὦ χέρες χέρες,
 πρὸς οἶον ἔργον ἐξοπλιζόμεσθα· φεῦ,
 τάλαινα τὸλμης, ἢ πολὺν πόνον βραχεῖ
 διαφθεροῦσα τὸν ἐμὸν ἔρχομαι χρονῶ.

3.

φθερεῖ τέλος γὰρ αὐτὸς αἰσχίστῳ μῶρφ
 βροχωτῶν ἀγχόνῃ ἐπισπάσας δέρη.

τοία σε μοῖρα σῶν κακῶν ἔργων μένει,
 διδάξεις ἄλλοις μυρίοις ἐφημέροις
 θεῶν ὑπερθε μήποτ' αἰρεσθαι βροτούς.

II.

FRAGMENTS OF ENNIUS' MEDEA.

(Ribbeck, Trag. Lat. Reliq., p. 36 fig.)

1. (Eurip. v. 1.)

Utinám ne in nemore Pélio secúribus
 caesá cecidisset ábiegna ad terrám trabes,
 neve inde navis íncohandae exórdium
 coepísset, quae nunc nóminatur nómine
 Argó, qua vecti Argívi delectí viri
 petébant illam péllem inauratam árietis
 Colchís, imperio régis Peliae, pér dolum.
 Nam númquam era errans méa domo ecferrét pedem
 Medéa, animo aegra, amóre saevo saúcia.

2. (v. 49.)

Antíqua erilis fída custos córporis,
 quid síc te extra aedis éxanimata elíminas?

3. (v. 57.)

Cupído cepit míseram nunc me, próloqui
 caelo átque terrae Médeai míserias.

4. (v. 181.)

. . . . fluctus vérborum aures aúcupant.

5. (v. 214.)

Quasé Corinthum arcem áltam habetis, mátronae opulentae,
 óptumates —

Múlti suam rem béne gessere et públicam patriá procul,
 múlti qui domi aétatem agerent, própterea sunt ímprobati.

6. (v. 260.)

. . . . nam tér sub armis málim vitam cérnere,
quám semel modo párrere.

7. (v. 362.)

Si té secundo lúmine hic offéndero,
moriére.

8. (v. 365.)

Néquaquam istuc ístac ibit: mágna inest certátio.
nám ut ego illis súpplícarem tánta blandiloquéntia — ?

9. (v. 371.)

Ílle transversa ménte mi hodie trádídít repágula,
quibus ego iram omném recludam atque ílli pernícíém dabo,
míhi maerores, ílli luctum, exftium illi, exiliúm mihi.

10. (v. 502.)

Quo núnc me vortam? quóđ iter incípíam íngredi?
domúm paternamne ánne ad Pelíae fíliás?

11. (v. 530.)

Tú me amoris mágis quam honoris sérvavísti grátia.

12. (v. 764.)

Sol, quí candentem in caélo sublimás facem.

13. (v. 1069.)

. sálvete optima córpora,
cétte manus vestrás measque accípíte

14. (v. 1251.)

Júppíter tuque ádeo summe Sól, qui omnis res ínspicias,
quíque luminé tuo maria térram caelum cóntines,
ínspice hoc facínús priusquam fiat: prohibessís scelus.

15. (See Introd. § 13.)

Qui ípse sibi sapiéns prodesse nónc quit, nequiquám sapit.

16.

[Médea, utinam ne únquam Colchis cúpido corde pedem éxtulisses.]

In all probability the two following fragments belong here too:—

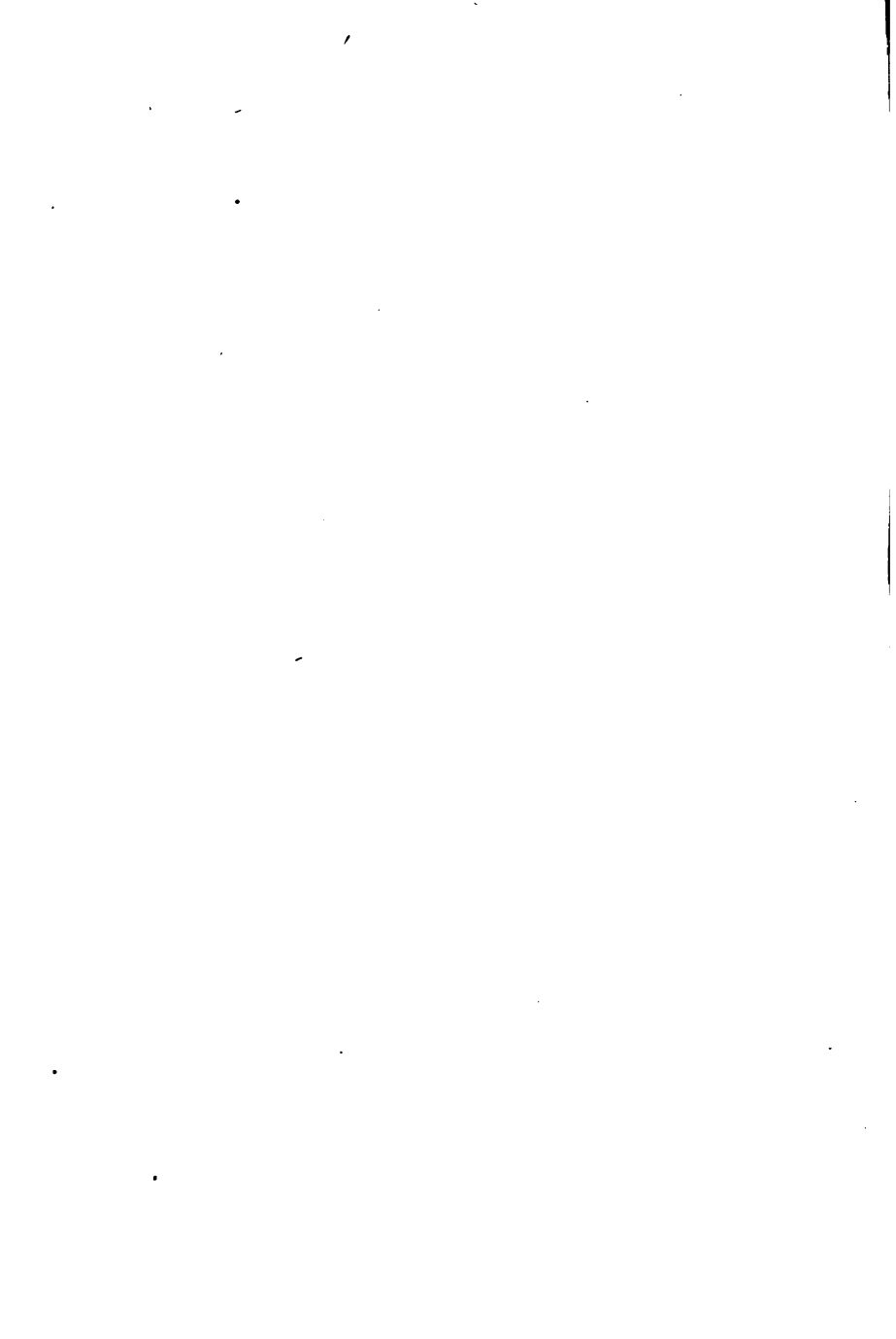
Inc. inc. fab. 94 (Eur. v. 476.)

Nón commemoro quód draconis saévi sopivi ímpetum,
nón quod domui vím taurorum et ségetis armataé manus.

Enn. inc. nom. 25 (Eur. v. 714.)

Út tibi Titánis Trivia déderit stirpem líberum.





$$1 + x = \frac{1-x}{2}$$

$$2(1+x) = 1-x$$

~~$$2 + 2x = 1 - x$$~~

~~$$2x + x = 1 - 2$$~~

$$3x = -1$$

$$x = \frac{-1}{3}$$

$$x^2 = 2 + x + 1 - x + 2\sqrt{1-x^2}$$

$$x^2 = 3 + 2\sqrt{1-x^2}$$

$$x^2 - 3 = 2\sqrt{1-x^2}$$

$$x = 0$$

$$\sqrt{1+x} - \sqrt{1-x} = 2\sqrt{1-x^2}$$

$$\cancel{1+x} + \cancel{1-x} + \sqrt{1-x^2} = \cancel{2} - \cancel{2}x^2$$

$$\cancel{1-x^2} = \cancel{1} - \cancel{2}x^2 + 4x^2$$

$$4x^2 - 3x^2 = 0$$

$$4x^2 = 3$$

$$x^2 = \frac{3}{4}$$

$$x = \frac{\pm\sqrt{3}}{2}$$

$$\sqrt{1+x} - \sqrt{1-x} = 2\sqrt{1-x^2}$$

$$\cancel{x+x} + \cancel{1-x} - \sqrt{1-x^2} = \cancel{2(1-x^2)}$$

$$1-x^2 = 1-4x^2$$

$$4x^2 - 3x^2 = \frac{0}{16} - \frac{9}{16}$$

$$2x^2 = \frac{3}{4}$$

$$x^2 = \frac{3}{8}$$

$$x = \pm \sqrt{\frac{3}{8}}$$

20

$19\frac{1}{2}$

39

36

77

75

153

76 $\frac{1}{2}$

60

11

$$20 = \frac{x}{2} = \frac{11}{2}$$

$x = 11$

39

77

74

41

57

83

41

90

x

$$x + 1 = 4 - 1$$

$$y + 1 = 2x - 2$$

$$y + 1 = 2y - 6$$

$$y = 7$$

$$x = 5$$

4

